

A CAVEAT

for Parsons Howvlet, concerning his vntimely flighte, and scriching in the cleare day lighte of the Gospell, necessarie for him and all the rest of that darke broode, and vncleane cage of papittes, vvho vvith their vntimely bookes, sucke the discredite of the trueth, and the disquiet of this Church of England.

VVritten by *John Fields*, student in Divinitie.

REVEL. 18. 6.

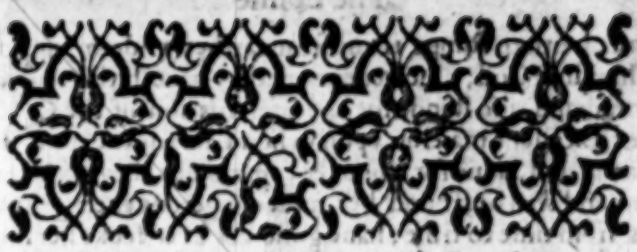
¶ Reward her as shee hath rewarded you,
and giue her d. uble according to her
works, and in the cup that she hath filled
to you, fill her the double.

¶ Imprinted at London by Robert VValdegrave, for Thomas
Mau, & Toby Smith.

Bn 1735.158*



Great find



To the righte honourable,
 and my very good Lord, the Lord Robert
 Dudley, Earle of Leicester, Baron of Den-
 bigh, Knight of the most noble order of the Garter,
 Maister of the Queenes Maiesties Horses, and one of her
 highnesse most honourable priuie counsell. I. P.
 wisheth grace and constancie in the blessed
 trueth of God, in this life, and after-
 vvards euer-lasting life by Je-
 sus Christe oure
 Lord.



Awing of late according to my
 bounden duty (right honourable
 and my very good Lord) testified
 my pore affection to the Church
 of God, and to your honoure a
 principall member thereof, by
 translating that worthy worke
 concerning the Church: I finde
 that one H O V V L E T (If
 I bee not deceiued) nowe lying
 in Rutlandshire or thereaboutes: one of mine old acquaint-
 tance, a scholler in my time, hath taken the matter in great
 greefe, for that to your honor, I haue insinuated the Papists
 to be enemies to God, and to her royall maiestie. This he
 saith, I haue done to excite youre honour to persecution.
 The truth is, I did it to youre honour, because, that as God
 hath set you in a cheefe place ouer this his church, so you
 and all the rest of your calling, might vvatch against suche
 enemies, and discharge that trust he hath committed vnto
 you,

A 1.

The Epistle

you, both to keepe them from further vndermining the Church of God, which euen more they haue hitherto endeuoured and also stande for the preservation of the Queene her excellent maiestie, vpon whom, how euer now they flatter and frame for fauour & commodity, they haue bene, are, and shal be, found her most dangerous enemies, such as from time to time, haue gone about to seeke her highnes euer subuersion. This argument, though I did then but touch as it were by the way, yet this enemy hath now prouoked me to make a further discourse therof. VVhich although it is not don with that glosse & polishing of words that many times ill matters are colored & pounced vwith all, yet it is done truely and faithfully, no one charge being layde vpon them, to my knowledge, that is not iustificable in euery respect. I graunt it might haue bene more fully debated, longer stonde vpon, and vwith some better order & methode. But this being a common argument, others also hauing dealt and dealing in it, who can better doe it then I, And considering against what aduersary it is, whose gifts are known vnto me, I haue ben bolde in this simple & rude sort further to prouoke him, not doubting, but by the assistance of God, to be able from time to time, if he shall take any exception, to giue him his answer. That I vse my selfe otherwise then my manner is, in roughnesse of words and sharpenes of stile, which perhaps some delicate eares will hardly beare, supposing it not fit for the spirite of the gospell, I haue done it I confesse, both aduisedly and with iust deliberation thinking it to bee the fittest waye, to beate dovvne his hawtie presumption. I think I know the man and also his gifts. Neither is it amisse, to vse sharpe medicines against inpossumous corruptions, and fretting cankers. The Scriptures giue sufficient warrant, yea by examples confirmed in the Gospell, of round speeche against the aduersaries of Gods euermlasting trueth. I thanke God my conscience beareth me vvitnesse of no hatred towardes their person, but I protest vnto your honour in the face, & sight of a lthe worlde, that I haue al their idolatrous and abhominable superstitions, and if they shall at any time like the proude Philistian, dare to prouoke the hoast of the Lord in maintenance of their false religion, and shall blaspheme the trueth, let them not thinke, but to heare their owne. The Lorde hath many in Israel, in vwhat contempe

Esa. 58. 10.

Ier. 10. 21.

Eze. 32. 25.

Mat. 23.

Mat. 6. 2.

Luk. 11. 42. &c

Psal. 11. 25. 5.

Psal. 30. 7.

1 Sam. 17.

for

Dedicatorie.

sooner they holde them, that shall be able, to meete them,
 and euery way to match them, yea with their own swords
 to cut off their owne heades. I beseech your honour there-
 fore, cheerefully to go for ward in defence of this trueth of
 God. Beware of the flatteryes of these double tongs, their
 mouths are ful of guile, & the poison of Aspes is vnder their
 lips. As low as they crouch, & as fast as they vweep, if they
 mighte but creepe in and haue oportunitie to shewe their
 nature, you shoulde try (as God forbid) what Crocodiles
 they are. Her maiesty, and al that professe the glorious Gos-
 pell of Christe, vnder her gracious gouernment, should feel
 then the syword, which now, they haue so annointed with
 hony. It were much better for vs that professe the gospel,
 to fall among Rauens, if necessity should constraime vs, then
 into the hands of these mealmouthed flatterers, for the one
 wold neuer light on vs, til we vvere dead, vber as the other
 wold deuour vs whilest we are liuing. For they haue hony
 in their mouths, & death in their hartes. As Doeg the Idume-
 an flattered Saul in accusing Dauid, vvhich was Saules dear
 Friende and Sonne, so do they by accusing vs. I haue the
 Sonne of Ihu (saith he) in Nob with Achimelech the Sonne
 of Achitob the priest. So the flattering messenger that came
 to informe Dauid of Saules deathe, receaued a iudgement
 from his owne mouth, a iust reward fit for all flatterers. So
 Rechab and Banaah brought the head of Iphobeth to Da-
 uid in Hebron, with flattering vvordes. But Dauid a iust
 King, gaue them a iust recompence. So Absalon, stealing the
 hearts of the subiects, made shew of great readines to exe-
 cute iustice and spake flatteringly to the people. Their mat-
 ters were good and righteous, but no man vvas appointed
 of the king to heare them &c. Oh, if he vvere iudge, how
 he wvould sit in the gates. No man cold make so much as a
 signe of obeizance, to vvhome his hande vvas not straight
 vvay stretched ont to take him, and to giue him a Iudas
 kisse, so populer he vvas. But vvhat became of it? The stron-
 gre flatterye is, and the more examples vvee haue, howe it
 hath deceived, the more vvary had Princes and men of au-
 thoritie need to be against vvhom especially this kind of
 assault is usually made) howe they giue credite vnto it. Si-
 balah Mephibotheth man deceived Dauid, So did Sedechias
 that horned Prophet vvith his yron hornes, promising the
 subuersion of Syria. So did the false Prophetes vvho vwould

Psal. 140. 3.

1. Sam. 22. 9.

2. Sam. 7. 10.

2. Sam. 4. 8.

2 Sam. 15. 3.

2 Sam. 16. 7.

1. Reg. 22. 17.

2. Par. 18. 10.

2. Reg. 22. 12.

2. Par. 18. 21. &

10. 10.

Dedicatorie.

haue the king to go vp into Ramoth Gilead, against the
 worde of the Lorde, and Rheboams counsellors in feeding
 the humor of their king, Therefore (good my Lord) As you
 are, and haue hitherto ben, so continue, to be circumspect in
 your place, and looke aboute you, Trust not faire speeche,
 nor fained freendship in them that haue alwaies shevved
 themselves so false The diuel that Prince of darknesse de-
 ceiueth, by taking vpon him the shape of an Angel, He ap-
 peareth not in his owne ougly shape, for then we should
 abhorre him. No more do these Synons, these Syrenes that
 play so pleasantly, and sing so sweetly. Though they haue a
 goodly shape, yet they are vnnatural monsters. They giue
 titles (as Iob saith) but they are enemies to God, and to her
 highnes: The Lord Iesus send these Parasitical Popists their
 iust reuward, keepe her maiestie, and this vvhole state, from
 their craftie vnderminings, continue his Gospell, that vve
 may euermore serue him, and live in the obedience of his
 name, till vve obtaine that euermore inheritance. Amen.
 August, 30. 1581.

Your Lordships bounden and
 most faithfull. I. F.





*A Caueat for Howlet, and
the rest of his darke broode.*



PARSONS HOWLET, I am
much beholding to you for your
good remembrance, in your flatter-
ing, fraudulent & presumptuous e-
pistle, dedicated to our moste grati-
ous Soueraign, the Queenes most
excellent Maiesty. VWho would haue thought, that
after twenty three yeares, in the cleare lighte of the
gospell, such an obscure owle as your selfe, vvhom
all the kindly birds of the day must needs vvonder
at, durste euer haue fluttered forth in the broad
day and skriched oute in her Maiesties eares, suche
notable vntrueths and vvicked asseuerations, com-
plaining of the harde case and greuous persecu-
tions, forsoothe of youre Catholiques (as you call
them:) her highnes being a prince of such knowlege,
so seled and confirmed in the truth of Christs gos-
pell, that al your deuises, flattering & fawning spea-
ches, conspiracies and traiterous attempts, shall ne-
uer (I trust,) be able by Gods grace, eyther to sear or
remoue, from that glorious trueth, which shee hath
professed to mayntaine and continue to the vtter-
most end of her life. The causes that moued youre
dedication, (though the matter were not your own)

In the Epistle
dedicatory to
her highnes,
Pag. 3. 4. 5. 6.
&c.
Fol. 2.

Howlets cau-
ses of dedica-
ting the booke
to her high-
nes. Fol. 2.

A. iij.

vvvas Prefat.

A Caueat for Parsons Howlet.

vvas the composition and penning of it, being done (as you say) in greate modestye and humilitye, with all dutifull respect, both to her Maiesty, her Counsaillors, and whole estate: contrarye (you say) to the proceeding of all Sectaries (his zeale & opinion in religionely reuered: the other, the waightinesse of importing her Maiesties soule, health, estate, and Realme, with the saluation of many thousandes afflicted for their consciences, being her confident Children, her highnesse their mother, and soueraigne Princesse, before whom they lay downe their griefes, as before the Substituted and Angel of God, &c. If these causes were in deede as you pretend, you were the more to bee borne vvith, but being subtil, flanderous and false, youre presumption is intolerable. For first, for the maner of conceiuing & penning that treatise, if it had ben done vvith such modesty and humility you speake of, you vvoulde not so haue betrayed her maiestye vvith a Judas Kysse, crying *Ally haile* and a yet putting her into her enemies handes. you vvoulde not beare the vvorlde in hand, as if of her selfe she fauored youre Religion, and yet so flanderously charge her Maiesties Realme and gouernment vvith such diuersitye of Sectes, contrarye to the truth of God. * you vvoulde not haue charged the glorious religion of Christe, to bee heresy, and the Church of God, & it to be the Synagogue of Antichrist, from vvhich vppon paine of damnation, all your Catholiques must refraine, and not communicate, but must vvith all their powvers resist and auoyde.

Part. pri. fol. 5 you vvoulde not haue snared and entangled the consciences of the modest sort of your dissemblyng, timeseruing Hipocrites, euen as your selfe accomplishe them, (who are yet the bane of this lande, hated of you, and to vs as pricks and thornes in our sides) charging the to sinne against the holy ghost, (where-

Mat. 26. 49.
a Saund. lib. 7.
pag. 730.

b Pref. Fol. 3.

Part. pri. fol. 5

and the rest of his darke broode.

(vvhetherin you bevvray your slender diuinitie) you
 vvoulde not so haue condemned her Maiestie for
 a Schismatike, her Nobles for heretikes, her vvhole
 people for departers and fallers avvay from the faith
 and true religion. You kisse her, and yet you smite
 her. you saune vpon her like gentle Spaniels, and
 yet most cruelly you bite her, *(tanquam canes clanculo*
inordentes) as the prouerbe is, like butchers cures.
 you prayse her clemencie and mercy, and yet you
 charge her maiesties gouernment vvith vnspreaka-
 ble outrage and cruelty. And if you meant as you
 speake, calling her *The Lordes viceroyent, the Angell of*
God, the Lordes substitute your mother, before vvhom you lay
downe your griefes concerning religion, and seeke reformation of
her, Seeing in flattery you acknowledge this to doe
 haime, vvhy, do not you and the rest to do good, ac-
 knoweledge it in trueth, and so denye the pope his
 forreine iurisdiction within this realme? And it thee
 be the Lordes Angell and substitute; vvhat hath the
 Pope to do to entermiddle in her territories and
 kingdomes? Or haue you M. Howlet any speciall
 priuiledge or commission to speake so directly a-
 gainste one of your owne groundes, to charme the
 Prince withall, to thend thee may lende a listening
 eare to youre vniust complaintes? For that vvhiche
 you acknowledge in her, calling her the Lords sub-
 stitute, vvould bee condemned as ranke heresie in
 vs, because it importeth that she hath authority to
 heare and determine in causes of religion (as in
 deede she hath) according to the vvorde of God.
 Such as you call at vvnuares Sectaries, more fauou-
 rably then you meane, thereby meaning the pro-
 fessours of the Gospel vvhere neuer caried with such

outrage

4 Brist. Moti.
 6, fol. 3. &
 mot. 12. fol. 58
 Saun lib. 70.
 pag. 130. & c.
 adem pag. 7. 3.

6 Howlet epi.
 leafe. 4. & the
 14. fol. 5.

6 Howl. pref.
 fol. 6 fol. 15.

The prince
 is the chiefest
 Magistrate in
 our land, to
 whome the
 care of Gods
 matters doeth
 specially be-
 long to see
 Gods orders
 established.

A Caueat for Parsons Howlet,

a Brist. mot. 40
 vnder the title
 of obediēt
 subiectes.
 b Saan lib. 2.
 pag. 78
 Brit mot. 15.
 fol. 72. 73.
 c Saui. lib. 7.
 pag. 130. 734.
 Harding.
 d Rolle imprim
 ted of late a
 table at Paris,
 and therein
 setteth out
 the Queene
 croune, i.e.
 though in the
 second edition
 amended.
 e Mor. Phi. his
 booke of suc
 cession.
 Howlet pre.
 f. 2.

The papistes
 are heretikes,
 and their ser
 vice and cus
 sed idolatry
 to be auoided.

outrage and immodestye of Spirite to the disho
 noure of their naturall prince, to pronounce her a
 Schismaticke and an heretique, a labouring to dis
 charge her subiectes from their dutifull obedience,
 too iustle her oute of her seate, and to plucke the
 Crowne from her head, as you papistes haue done.
 If you thinke that I speake partially, let the Bull that
 Felton set vp, sent from your abhominable Father
 of Rome, be remembred, and the issue that came of
 it, Let Sanders in his booke of the visible monar
 chie of the church, be heard to speake, Let Harding
 Dorman and Bristow say for themselves. Let Rolle
 e Morgan Phillips, and such like traitours be exami
 ned, howe they haue borne them selues together
 vvith this pope holy papiste of the hottestte sorte of
 Papistes, vvho can abide no communicating vvith
 vs, nor our religion in any respecte. And as for
 the vvaightinesse of the matter being Gods cause,
 importing her highnesse saluation, Estate, and
 Realme, with the safegarde of Thousandes, it is but
 a shamefull asking of that vvhiche yet is in que
 stion betwixt vs. This Owle and his Gentleman,
 should first haue proved their particular church of
 Rome, to be the vniuersall Church of Christe. They
 shoulde first haue set downe vvherein our Church
 hath departed from the doctrine of Christe and his
 Apostles, in vvhat pointes, her Maiestye, Nobles;
 and subiectes are obstinately set, and continue in
 Heresie and Schisme agaynste the woorde of God:
 and then the consequence had bene playne, that all
 Christians muste separate them selues from vs, so
 they had vvonne their cause. For vve agree vvith
 them, that there oughte to bee no dissimulation in
 the

and the rest of his darke brende.

the matters of God, that heretikes are to bee shun-
ned, that their seruice is to be avoided: but wee af-
firme that they are those heretiques in that Apo-
staticall seate fallen from that wholesome doctrine
of Christ, and his Apostles: VVe affirme that seate
and Lordship of Rome, and the tyrannous vlturpa-
tion thereof ouer the Church, to be that Babylon, Auguſt de Ge-
nout of which wee are commaunded to departe, that
we be not partakers of the same destruction toge-
ther with them. But alacke, this is your olde shute,
Howler, when you cannot obtaine youre purpose,
eyther by the Popes threatening thunderboltes of
excommunication, or by your seditious and traite-
rous bookes to styrr vp her subiectes to rebellion,
then you fall to your Corinthian and Iconicall glo-
sing. you file your tongues, and make them smoo-
ther then oyle, they seeme lyveeter then honye, but
the poyson of Aspes is vnder them: then your com-
passion breaketh out, her highnesse clemencye and
mercy is prayſed in youre vvaunte of punishment,
which yet in dedde is her greatest daunger, and then
she is a mother, whome notwithstanding in dedde
you account a stepdame: a soueraigne princeſſe and
yet no Queene of yours, & neither her Tawes any
lawes, because she is not establiſhed by your popes
authority, your Gods vicar, of whome you woulde
haue her hold her crowne in fee farme, eyther as re-
nant at will, or else as sometime by youre treasons
king Iohn vvas compelled to doe, that hee mighte
take it agayn from your Pope, & pay a yerely rent
for it, to hee deposed or establiſhed at his plea-
ſure, vvhome you holde not to erre, vwhen iu-
dicially in his Chayre, and aduiledly hee pronoun-
ce

Hiem. in ca.
col. ter. peccle
in Marco.

Auguſt de Ge-
nel. contra

Manicheos
lib. 2. cap. 1.

Lodovic. viues
in lib. 18. de

ciuit dei cap.
22. poc. 17.

Excom. Pii
quinti. Mains

Bull obtained
by Stranguige

vvhō vvas
executed in

Cornewall.
Impunitē

to yardes che
papists dange-

rous to religi-
on, and to the

vvhole State.
Allen in his

Apologie of
the English

Seminaries.
cap. 4.

Chronica
chronicorum

Mathias: Pari-
ſienſis. Math.

VVeſt.
Harding in

his confutati-
on of the A-

theology.

A Caueat for Parsons Howlet.

a Sun. lib. 1.
 cap. 4.
 Bulla. pas. p. 2.
 p. 11. qu. 11.
 b Brit. mot.
 40. fol. 154.

¶ VVood the
 priest solicited
 his landes to
 vvhere dome
 and gaue her
 mony and a
 comite to
 make her mad
 vpon him.

¶ If our lawes
 be vnſupport-
 able, that
 medle not
 vvith life for
 religion, what
 are theirs, that
 spared none?
 Fol. 6. pref.

ceth any ſentence. ¶ Now he hath aduſedly and in-
 iudgement pronounced her Maieſtie a Schiſmatike
 and an heretique, therefore as in your opinion ſhee
 ought to be depoſed: ſo are all her ſubiectes diſ-
 charged of their duty and allegiance. And yet (good
 man,) beſides your general and particuler croſſes ly-
 ing ſo harde vppon your pore backes, that you ſel-
 dome or neuer, except in the tyme of your greateſt
 ruffe, lay ſofter or ſared better: example of your ſel-
 lows at VViſbich, in the Marihalſey, and elſe where,
 vvho beeing idle and liuing in no calling, are bent
 to folly and filthineſſe, and yet the pooreſt of them,
 vvho mighte beg, if they vv ere abroad, neuer had
 more plenty of mony in their liues nor more eaſe
 and leaſure to followe all delightes, ſauing that they
 are reſtrained from a little libertye of going a-
 broad: and yet her maieſties gouernement is accu-
 ſed, if not in reſpect of her ſelfe, yet of her counſel-
 lors, inferior officers and Magiſtrates, in executing
 of her vnſupportable lawes (as you traiterouſly call
 the) through which there is ſuch cruelty and ſauadge
 dealing as the like was neuer heard of before in any
 age. Theſe thinges are grieuous, yet they are no-
 thing in compariſon of that one Iohn Fielde in his Epistle
 dedicatory of Philip of Mornues booke to the Earle of Leiceſter
 hath accuſed you to be enemies to God and to her royall maieſty.
 This crabbeth & nippeth you at the very hart root.
 And I thinke in deede not vvithout cauſe. For the
 trueth of the matter beeing ſo plainly and mani-
 feſtly ſet out, and proued in the learned vvorkes of
 our time, it lieth more heauily vpon you, then you
 are able to remoue: and a man neede not much to
 ſtande vpon it. I vvill not ſpeake of the other points

of

and the rest of his darke broode.

of your flattering Epistle, nor of that booke so highly comended by your graue censure, wherewith you haue taken your flight into the light, as vvith another mans vvings, and decked your selfe not as an Owle in this point, but as Esops crowe vvith other byrds fethers. vvritten forsooth vvith suche modesty, that it is fit for none but a Queene: and yet the greatest part stollen either out of your fellowe Gregory Martyns booke of Schisme, whome you iniurie not a little, robbing him of his glory, or else out of a French booke, wherein the protestants rendred reasons why they could not come to your idolatious masse, vvhich you foolishly haue tourned and vvrested to your purpose, I leaue that to be answered by one that vvill stand vpon it, & do it more throughly.

But because it hath pleased you to dravv me in against my wil, specifying my name, I wil by the grace of God, vndertake the prooffe of that vvhich I haue set down in that Epistle. But before I enter into it, I vvould haue this diligently marked of al, that you on ly snatch at those bare vvords of mine, & neuer answer any iot of the matter: you mention nothing of those same more general and particular attempts of treason & rebellio, plainly set down, in that Epistle, by expresse examples, vvhiche made me to call you papistes by your right names, enemies to God & to her royall maiesty: As for your aggravation & pelting chafe vvith that reuerend Father & his officers, *For letting passe the booke to the print, for that this accusation vvvas not onely uttered in speech, but also let it passe in print to the view of the worlde, and vvvas dedicated to a noble man of her Maiestys priuie counsell,* (VVhose honoure like a Katife, you labor to blemish, whilest you in-
 nuuate

Howlers impudencye and presumption.

a Gregory Martyns booke of Schisme hath the very same grounds and reasons, sed temper deficit in minore, but he sa- leth al vaies in his minor.

b See the examples mentioned in the epistle.

A Caueat for Parsons Howlet.

sinuate, that I stirre him vppe to cruelty against you) and by such a brasseicke fellowe, vvhom Nevvgate possessed a long tyme for his fantastickall opinions, & yet I think, though he knew your nest and abiding also, with your, companion Carters, or vvwhether it be Parsons, that hath put your name vpon himselte, for novv you are become such honest mē that in an euil cause you haue names at commandement: yet you scarcely knowe him by the face, & are not able for your life to name any of those opinions: to vvhome, you farther attribute *such pregnancy* (vpon such honest mens report as your self) of deuising any new religion vpon a weekes warning. &c. These circumstances I would a little consider, before I enter into my prooffe.

Fol. 6 Praefat.

Concerning the vttering of this matter in speech, being the trueth, and vttered by so many before, it should not so much grieue you, and specially for setting it out in print to the view of al mē, that it might come euen to your owne owlish sight, what proueth it else? but that it was done with confidēcie, & warrantise, not fearing the light? Hovv vvould you haue cōplained, if it had bene vttered behind your backs in the dark, as such ovvlish Howlets as your self are vvont to do, vvho cānot abide the light? nether loue to come to trial, vvhat good face soeuer you set vpon the matter but your common guise is to eate & drinke men behinde their backs, to slander the truth and as much as lyeth in you, to deface it, to rage against it, & to perlecute it. VVhē such as cā ansvver you, are driuen avway by your tyranny, and you possesse the chaires alone: then you fighte vvith youre ovvn shadowes, either hauing them in your handes & also both svvord and fire at your commandemēt

and the rest of his darke broode.

to mainteine your challenges: then you are strong enough to enter into disputations with them, or being abroad, by your truces and safe conductes. you can vvhope and prouoke them by your sweete alluring baites, and fawning till you haue them faste, vvhose bodies you haue burnt to ashes, vvhē they haue come to testify the cause of God, & to giue a reason of their doctrine in a your generall Councils. Thus trayterously you hold thē in your limed spray, & as Mantuan pretily describeth, you bring them to the spit. Iohn Hus, and Hierom of Prage shall witnesse this to be true to all posterities, to the perpetual shame of al such faithlesse traitors and trucebreakers. This the Concill of Constance shall witnesse during vvhich there vvere sometimes at once three popes, somnimes two, one, and none: altogether by the eares, in whiche that goodly decree was ratified, that faith is not to be kept with heretikes, where in steede of the holy ghost, (vvhō they blasphemously said they looked for,) an vn lucky owle, (*Howlet*) that same monster of birdes, portending some notable mischief, one of your great ancestors was president that so troubled the Pope and all the company, that two vvholl sessions vvere frustrate and vwithout effect, sauing that they murdered the pore owl, with bats and cudgels. Seing therefore it is in printe, you may ansvvere it, make vvhāt exceptions you can, & take your best aduantages.

And as for being done *to a noble man, a cheefe magistrate in our Land*, what other thing can it argue. but that you are such dangerous enemies, as they haue good cause vnder her maiestie, chiefly to vvatche against, to haue a diligent eye to the maintenance of

the

4 Conci. Constantiense. sess.

19.

Ma. fil. Pata.

Philip. Comingus.

Plat. volater.

4 Concil. Rom.

Pla Otho fri

Benno. Buchingerus.

Blond. lib. 3.

Mirandensis.

Concil Constantiense. sess.

19. Quod non

obstantibus

saluis conductib. &c.

6 Nicholas de

Clamangis in

quadam colat.

de fut. Concil.

Flaccius Illiricus.

4 Concil of

Constance

was begun at

Rome vvhē

this owle

shevved her

selfe vvhich

they haue

concealed.

A Caueat for Parsons Howlet.

a Let Stories
v wordes, one
of Saunders
chiefe martirs
be remembred
spoken in the
parliament
house, anno
primo of her
maiesties
reigne.

a. Kyn. 9. 11.

Ioh. 10. 20.

Ad. 26. 24.

b Howlet fol.
3. pref.

the goſpell, and to the preſeruati-
on of her maieſties
royal perſon the defender of the ſame, to whom (as
faire ſhewes as you make) *a* you wiſh no good.

Concerning that you attribute to my perſon cal-
ling me a brainſick fellow, and in your popiſh heate
and burning charitie, twite mee vvith mine impri-
ſonment in Newgate, I will onely ſaye this vnto it,
the vvordes of a brainſicke man ſhoulde not ſo
greatly haue rent your catholike heart. But if you
call me brainſick and mad, as the vvicked haue cal-
led the prophets, and the Iewes haue called Chriſte
and his Apoſtles, becauſe by the grace of God I
haue and do ſtande for the trueth, againſt your Po-
piſh and Antichriſtian corruptions, I haue to re-
ioyce in it, and I conſider you do but your kinde:
you coulde doe little, if you coulde not rayle, and
thankes be to God, though you grenne, you cannot
byte. As for my beeing in Newgate, the cauſe vv as
not ſuch, as ſhould faſten vppon mee any ſuche vile
reproche as you obieſt. And how *b* ſtandeth this re-
hearfall of my impriſonment vvith your complaint
made before vvhere you ſaye, *that no puniſhment in a
manner is auvarded thoſe that offend againſt the booke.* As for
my pregnancy vppon report of *framing new religions:*
the venieſt Owle in the worlde vvoulde not ſo pub-
likely in print haue charged a man vvith ſuch a hai-
nous crime vpon the report of others. In dee-
de this is common vvith the papifteſ, whole religion being
not grounded vpon the Scriptures, they varie it as
euery mans braine and fancie leade-
th him. Beſides that, ſame is an euill lyer, eſpecially vvhen ſuche are
blowers of it, as can breath out nothing but ſlaun-
ders, and reproches againſt the trueth, and the true
pro-

and the rest of his darke broode.

professors of it, yea it deserueth no more credite, then if Howlet should swere and affirme, that the papistes are no traitors. But hereby may plainly appeare vvhhat light credite, rashnes, vncharitableness and impudencie there is in papists, that receiue credite, blaze, and vter vvithout all shame, whatsoeuer commeth into their brainsicke heads, against the true professors of Christs gospell. A man would haue thought that he vvho praised modesty and humility, in the author of this peking letter, vvoulde haue put it in better practise himselfe.

VVhereas he calleth me Puritanie, and to requite me, sheweth the doctrine of tyvo of my preachers (to wit, as pleaseth him to call them) vvho preached at an exercise of a fast at Stamford, and that against the B. vvil, &c. I vvill not say much in it in this place, because I haue proued that, a loude and thamelesse lye in the end, vvich as slanderous and vntrue as it is, is yet the principal and mayn ground worke of his vile forgerie. This is certaine, that vvhereas it vvvas at firste somevvhat feared that it vvoulde not proue orderly ynough: and by the intymation of some perhaps not best affected to such holy exercises, yet vvvas it afterwards procured both by honourable and vvorshipfull, and done by suche consent and authority, and vvith so good decencie, that the vvhole Church vvvas comforted by it. The preachers vvere suche, and so vvell knowne to bee godly, learned and vvise, as vvoulde not vter suche positions as this Momus, and his reporter haue spitefully patched together and blazed abroad. The collector therfore vvhome hee nameth a minister, must needs eyther be some such nightbyrde.

Popery a religion patched together of al heresies and variable: A bird of diuers feathers.

* The fast at Stamford don orderly, with consent & by authority as shall appeare in the end of this booke.

A Caueat for Parsons Howlet,

as himselfe, not able to abide the light, or else some catterly misreporter, who giuing them some little endes, those Spiders haue VVomen according to their owne humour, to bring the truth of God into hatred (if they coule) with her royall Maiestie. But thanks bee to God her Maiestie is wise, not to be carried away vvith such malicious parties. Her highnes trusteth not; but with good trial: & wher she trusteth, she will not be carried away by thenuions. In hearing reportes she reserueth an eare alwaies for the absent, she is experienced to know howe euill, thinges are made at the second hande, and specially vvhen they are vttered of mallice, by such as are not indifferent but partial, not sincere but spitefull. And thus much for the circumstances. Now to the proof of my matter that pincheth you so sore, to vvit, firste that you are enemies to God, and then I saye not enemies onely, but traytors to her royall Maiestie.

That you are enemies to God, the vvhole truth of God, agaynst which, you papistes do mischiuonslye set your selues, doth manifestly proue. For vvho soeuer is an enemy to his word, setteth himself against his glory, wrestleth against his wil, & ordinance, corrupteth his religion, robbeth him of his greatest honor, & murdereth his people, he must needes be his enemy. That al the papists are such, holding of Antichrist, it shal appeare more plainly hereafter. In the meane vvhile, to proue the pope a Antichrist, as the captaine & head of al this band of enemies, althogh it be needles, considering howe it is a beaten argumente in euerye booke, yet to satisfie the Reader, I vvill in a fewe lines speake of it. He is the speciall Antichriste that directly setteth him selfe against,

Christe

a The pope
Antichrist and
head of all pap-
pistes.

Christ, both in doctrine and manners. And besides, that *Daniel and Iohn in the revelation hath lively paynted him out, *Paul royneth vvith them, declaring by the effectes, that it must needs bee hee, vvith vvhom the Church was threatned so long agoe. I am not ignorant that euery heretique, vvho letteth himselfe against the trueth of Christ, is after a sort an Antichrist, but the pope is this great Antichrist, that must haue his seate in the Church of God, must vsurpe his place, and must not be in the stie of the heathen, to bee soughte for among the a Turkes, Ievves or Paganes of the vvorld: but must spring and arise amongst his ovne, And this is not any one man of the tribe of Dan, as the Papistes vvould haue vs to dream; but a company and estate of men, and therefore it is further called an *Apostasie, that is to say, a falling away from the Fayth. And though hee bee called the man of sinne, and the Sonne of perdition, yet this is not meant of any singular person, but of the effect or quality, that shall bee in the vvhole state and companye of that Apostasie, in the continuall succession thereof, vvwhich is not onely borne in sinne, as all other men are, but even borne and made, to vphold and mainteine sin. b A man of Belial, vvho vvill liue at liberty from all lawes and subiection, vvho (as Iob saythe) hath drunk in vngodlines as the fish hath don water who hath sold himself to sinne, & is the eldest sonne of the Diuel, that as Christe the onely sonne God, (vvho vvvas freely given for the saluation of al that beleene in him) is the head of the to govern them, to giue them lawes, and to enriche them vvith the righteounesse of fayth reueled by the Gospell. So

Dan. 7. 11.

Apo. 17. 1. 18.

2. Thes. cap. 2

3. 4. 5. 6. 7. &c.

2. Thes. 2. 4.

a This being prophesied of before cannot be intended of any singular man: but of a company and state of men, because it shall endure till the coming of Christ.

Apo. 9. 12.

2. Kin. 21.

b Though this be spoken of al in respect of original sinne, yet by a special priueledge, it belongeth to this troupe of perdition.

Iob. 15.

Ephes. 4.

Rom. 1.

A Caueat for Parsons Howlet.

he might be the head of al the faithles, giuing them lawes directly contrary against Christ, leading them all to spirituall whoredomes, corruptions and al abominations, to their vtter destruction, as that apostaticall sea hath done.

a Saunders de
 visibili monar-
 chia Ecclesiaz.
 lib. 8 cap. 3.
 &c.
 b Plinie lib. 10.
 Nat historiq
 cap. 17.
 Auxiliatur
 Accipiter co-
 legio quodam
 naturæ, bel-
 lumque parti-
 tur.
 Apo. 13. 15.
 16.
 a Aug lib. 20.
 de ciuitate dei
 cap. 19.
 Chris. in epist.
 ad Thes. ca. 2.
 Apoc. 17. 18.

1. Joh. 14.
 1. Tim. 1.
 Phil. 2.

And though Sanders labor his hart out, to proue Antichrist to be some singular man, and no succession of men, and reckone th vp (as he saith) many errors that we hold, strengthening this fly lighte, as a hawk, (because of the old friendship betweene the Owle and the Hawk;) yet the apostle Paul shall conuince him, who calleth it (as I haue said) an Apostasie a mistery, that albeit it began to work euen in his time, yet must be no otherwise vtterly destroyed, the by the comming of Iesus Christe: whose greatnesse must be built vpon the ruins of the Romane empire and must giue life to that wounded beast in the reedifying thereof: which thing besides that, the moste ancient writers do plainly confirm, the practise proueth. For the Romaine empire fell by litle and litle, and this was huiled vp and erected. For at the firste it vvas not so euidēt, it crept more closely like the guy bush, till it had choked the one and gayned the top of the other, vvhich euer since it hath helde and mainteined. And though at the first Rome, was called the cheefe but of courtesy, because it vvas the seate of the Empire, yet afterwards by Antichriste, it obtained, to be chiefe by tyranny, and this by priuiledge thereof would also be vniuersall byshop in despight of Christ and al his pouerty, For looke how * God sent his sonne into the world, for the saluation of his, * humbling himselfe euen to the death of the crosse, so is he sent into the worlde, for the destruction

and the rest of his darke broode.

struction & condemnation of mankind,,advancing himselfe aboute al that is called God. These are such (as the Apostle sayth)that vvithal other heretikes turne the grace of God into vyantonnессe,& denie the Lord Iesus the only ruler. They are clouds without vvater,carried hither & thither by the wind,withered trees,vnfrutiful,rvise dead and plucked vp by the roots: this vvhole body of Antichrist hath an yron forehead,& a brazen brovv,a crooked & a poisoned tong. To vvhom the definition of sirine, Ioh. 3.agreeth in euery point both in false doctrine and corrupt manners;both being most contrary to the doctrin of Christ & his Apostles. For vvheras al our actions that must stand acceptable before god, must flowv from a true and liuely faith,vvithout vvhiche it vvas impossible to please God:these men hath ouerthrowne the vvhole doctrine thereof, resisting that righteousness, that is made manifest by the gospel, and thrusting in a patched and vveake righteousness, stilted not vpon the lawv but vppon their ovvn deuised vvorkes. And therefore they vvant that same principal effect of sayth, vvhich is true loue,& haue in the place of it most sauadge and beastly cruelty. vvhole chiefe heade in his members, killeth, hangeth, burneth,drowvne, pineth and pincheth Christians vvith all kinde of vnvvonted tormentes, more cruelly then euer did Phalaris or Nero, and that vvithout all couler of Iustice:vvhich is a plaine argument that Sathan the greate Bessire of the Roman Antichrist,vvwhose liuely image he bereth (for a goose can ley no Ovvs egges) hath instructed him and furnished him to this office. And therefore sundry of the Popes,in this seat haue had familiar conference

Iude,

Rom.10.

Rom.1.

V,

Read the Spanish inquisition, and the stories of Fraunce, England, Scotland and other countries.

A. Caueat for Persons Howler,

¶ Volater in.
Polych onic.
¶ Marc histor.
Joh. Marius.
¶ Luitprand.
lib. 2. cap. 12.
12.
Anno 928.

¶ Plat Sabellic
Luitprand.

¶ Volater Plat.
Ioannes Mari
us Naucieru.
Chronic. Si-
gisb. Robert
Barnes.

¶ Volater. lib.
12. Platina.
Luitp. lib. 6.
Capp. in cata-
logo Anglie.
Præmon-
stratensis.

ference with the diuell their owne damme, and by
his meanes they haue had their entrance, exercising
themselues in magickall and deuilish arts. ¶ For Mar-
tine the second in the yeare of Christ. 882. atteyned
to his Popedom by Nigromancye, and ¶ Sergius,
that first deuised candles to be born vpon Cande-
mas day (as they call it,) and Agnus Dei to be sung
twyse at masse, after he had chegorten Iohn the 12.
of that name, of an harlot, called Marozia, daughter
also to a Harlot Theodora, kept by Iohn the 11.)
he was so great with the diuell, that by his pouer
he wrought great myracles, & at length by the help
of this honest womans husband, named Guido, her
Sonne Iohn was made pope, and the other pitifully
smothered with a Cushin at Saint Iohns in the pal-
lace at Lateran. VVhat should I speake of Osta-
tuan, called by the name of Iohn. 13. vvhich was the
sonne of Albericus, the son of the foresaid vvhore
Marozia, vvhich kept such reuell, that vnlesse the Di-
uell himselfe had bene in his place, hee coulde not
lightly haue gone beyond him; vvhich was a comunõ
dicer, a carder, a Theefe, a vvhoremaster, vvhom
their ovvne authors call a monster of men, accursed
man, that put out the eyes of some of his Cardinals,
cut out their tonges, cut off their fingers handes and
noles, lay with twvo sisters one after another, vvhich
in playing at dice desired the diuel to helpe him, de-
flovvred Stephana his fathers concubine, a vviddow
called Rainer, and another named Anne: vvhich war-
red, burned, brake vp doores and vvindowves, dranke
drunke and pledged the diuell. ¶ This was hee that
did homage vnto Otto, and crowned him, but after-
vvard plaied the Traitor with him: taking part with
Albertus Berengarius his aduersary. This was hee

that was in such a league vvith Negromancers, that
 a Dunston that Familiar of the Diuels in Englande, ^{a Capp. in Ca-}
 who could hold the diuel by the nose vvith pinsons, ^{colo. &c.}
 was deare vnto him, vvhom he made an Archbishop
 at length, & yet the diuel in the ende gaue this Pope
 his reward for being taken in bed vvith another
 mans wife he was by her husoade thrust to the heart
 vvith a dagger. ^{b Plattina set-}
 Ol b Siuester the second vvho was a ^{etch out the}
 student of Negromancie, and fetched avway by the ^{vvhole story}
 Diuell, I neede not to speake, the story is more ma- ^{fully.}
 nifest, then that it can be denied. ^{c Supplemen-}
 also appeared after his death on a blacke horse, ^{tum chronic.}
 (vvwhether it vvere the diuel or no that carried him) ^{mare histor.}
 let Howlet and his companions iudge) to a Byshop ^{Fasciculus}
 an acquaintance of his, to whom he said, he was that ^{tempor.}
 vnhappy Benedict, being in great torment, & shew- ^{Ioh. Marius,}
 ed the of an hidden treasure, vvwhich til it vvvas found ^{Rob Barnes.}
 he could neuer be quiet (though he had bene Pope)
 either in hell or in purgatory. Also ^{d Bucchinga-}
 ninth gaue him selfe vvholly to this study, and vvher- ^{rus Carran-}
 soeuer hee became, alvvayes hee carried a booke of ^{22.}
 Negromancie aboute vvith him, hee obtained his
 Popeship by this magical art, he sacrificed to diuels,
 and made vvomen to follow him into desert places
 by the helpe of the diuel, vvho vvayted vpon him in
 the likenesse of a sparravv, Ther vvvas nothing done
 in the vvorld (as they sayde though they lied) that
 was hidden from him: & after he had sold his Pope-
 doine, as he vvvas coniuring in the vvoods, the diuell
 vvhom he had serued, strangled him for his good ser-
 uice: he vvvas scene after his death in the shape of a
 beare, sauing that his head and taile vvwere the heade
 and taile of an asse, because (as him selfe yeelded the

B.iii.

reason

A Caueat for Parsons Howlet,

a This vvas he
vwho before
vvas called
Hildebrand.
his life is writ
ten by Benno
the Cardinall.
Marianus Sco-
tus.

b Blondus. Plat
Othofr. and o-
thers, say that
Benedict vvas
in the pallace
at Lateran,
Syluester and
Gregorye, and
Clement the
second vvas e-
lecte d the 4.
Caranza.

c De mai ri-
tate & obedi-
entia. Vnam
sancta in glos-
sa distinc. 19.
Sic omnes in
glosa.

Apoc 17. 18.

Apoc 16. 16.

d Roma metro-
polis Italiæ.

e Vrbs, septi-
colis

Virgii. lib. 2.

Georgie.

Hanc olim ve-
teres. &c

Eti. 6. Aenei.

Ennius nate

auspiciis illa

incluta Roma.

reason) hee liued vvithout reason, vvithout lawe,
vvithout God. a VVhat should I speak of Gregory
the 7. of Gregory the 12. that bought his popedom
(for at this time Benedict, Syluester and Gregorye
vvete Popes all at once; and I vvonder vvich vv is
the head of the church) of Ioh. the 21. of Alexander
the 6. of Paul the third, and of al the rest of them, it
vvould make a whole book of a great volume, to set
out all their villanyes & vvickednesse, whereby they
beare the liuely resemblance of their father, vvhom
they serue in that cursed See of desolation. For they
were and so are their successors as proude as the ci-
uell, liars like himselfe, filthy as he is filthy, cruell and
tirannicall, enemies to the glorious trueth of God,
and to all righteousnesse.

And though this Antichrist come like an angell
of light, that he may the rather deceiue, & his brood
in sheepes clothing, to the ende they may deuoure,
that their deceite and illusion may be the stronger,
putting on most beautifull titles and glistening vi-
zards, calling themselues *most holy, most godly, the
Lords annoynted, yet are they the filthiest of all
others, vomiting out *blasphemies against the most
highest. Let their stories be read, published to
the vvorlde by their ovvne vvriters, that testifie
their cursed abominations. That this seate might
fit Antichrist (as the Scripture calleth it) an vvhoore
sitting vppon a beaste vvith seuen heades and ten
Hornes, moste liuely describing the a See and place
of Antichriste, vvliche v usually moste interpreters
both olde and newe, expound of Rome hauing e se-
uen hilles, howsoeuer that corrupter of the Rabbies
commentaries, Victorius Ælianus the Italian hath
with

and the rest of his darke broode.

vvith a kind of vvhitening, blotted such places quite out, in the last great Venice Byble: as that exposition of Aben Ezra vpon the eleuenth of Daniell, verses 36. 37. 38: vvhere Daniel mentioning the false God, he expoundeth it of the iniquitye of Rome, and so in diuers other places: I say not vvwhether it be so fitly expounded yea or no, but of the trechery of this falsifier, that vvill haue nothing to sound agaynst Rome, and yet it is certaine, that this state and citie, is that * beast, vvoman and vvhore, vvho comes in, vvith crueltie and ignorance, vvith deceauable and enticing vvordes, vvith pleasaunt sleighres and alluring colours, drawing the vvorld to her spirituall vvoredomes and idolatries. In vvwhich seate that vvhore Pope Ioan, as a playne refection thereof, vvho leyde her burden in the open streete betveene the Theater Collosse and S. Clements Church; vvich streete their Popes shunne euer since: although Harding and that traytont Saunders deny it neuer so impudently agaynst an e vvhole cloude of their ovvne Historiographers, and a monument of their ovvne in Rome, that beareth vvirnesse of it, besides the antiquitie of their 4 tenne pees, and yet I say nothing of their Porphyrie stone. This is therefore that * vvhere sitting vpon this beast, compassed vvith those hills, that by her vvhorish prouocations must allure those blinde princes of the world, vvho let them selues agaynst Christ to drinke of the cup of her abominations, vvho must be bevvitched and rauished vvith her braueries, lights, and pompous shewes. This is that ionne of perdition, becauie he is a lost childe, and of suche a cursed state as can not be fa-

ued

Apoc. 17. 18.
a Read Last.
lib. 7. cap. 17.
Chryso. hom.
40. in Mat.
Bernard ad
Eugenium.
b Polycr. Cax-
ton, Marianus
Scotus, Marti-
nus Polonus
Sacellus En-
nead. 9. lib. 1.
pag. 469
c Faiccul. tem,
Mare historia-
rum, Plar and
a number be-
sides.
d Penes por-
tam, Petri,
Pauli, peperit,
Papa, pater,
patriz, paru-
lum puerum.
Near the gate
of Peter and
Paul, the pope
the father of
the country
brought forth
a little childe.
Apoc. 17. 18.
8. 18. 9.
10. 17.

A Caueat for Parsons Howlet,

ued. For vvhome vvee must not pray, but ought to
crye out against him, tyl our Sauour destroy him by
the breath of his mouth. Such a lost Judas as neuer
returneth, that betraith Christ vwith a kisse, entreth
by craft, not as an enemy, but as a friend, by counter
fet keies, or else secretly like a thief. He is ^a said to be
the sonne of perdition it selfe, from the nature of the
diuel vvhoe begate him, not onely because he is al-
ready damned, but because hee shall drayve all his
members, of vvhom he is head, to the same dam nati-
on. How should it else euer haue bene saide, that,
albeit he draw an infinite number of soules into hell
vwith him, yet must not he be reprovved of any. ^b His
place is not among Paynims and Ethniques, but hee
shal sit in the church of God: and albeit this myste-
ry of iniquity began to worke long before, even in
the Apostles times, and fast after yet the tyme of his
manifestation vvas, vvhenn Boniface the thirde
obtained by the meanes of Phocas, (vvhoe had mur-
thered his Master Mauritius,) the seate and name of
vniuersall Byshop, vvhich ^c Gregorye his predeces-
sour had pronounced to belong onely to the fore-
runner of Antichriste, the Father of the Sonne
pride, and to bee the name of a verye Lucyer, re-
fusing it him selfe, vvhich yet this Boniface sought,
kepte and continued, and so did all his successors,
to the ende they mighte make vp that vvhole beast
that is to bee throwne into that bottomlesse hke.
And as before, this mysterye of iniquitye wrought
by little and little in the corruption of true Doc-
trine, in some pointes, so novve, from time to time
the contrariety, directly both against the Doctrine
of Christ and his manners, shewved it selfe, that the
name

^a Active & pas-
sive dicitur fi-
lius peraitio-
nis.

2. The 2. 4. 7.

^b Platina.

Tabellie.

Anno 607.

Confirmed by

a Synod vnder

Bonif. 607. by

62. b. shops.

20 priests & 3

deacons: Sy-

nod. African

vnder Con-

stance Heracli-

us Nephew.

^c Gregor lib.

40 & 12. 36.

lib. 40. ep. 38.

li. 7. dist. ep. 30

August tract.
 in 1. Joh. 3.
 Apoc. 16. 13.
 Eccl. 17. 3. 4.
 Apoc. 13. 11.
 Apoc. 14. 13.
 Leo the tenth
 said it to Bern-
 bus. Bulgracus
 Eph. 4. 10.
 Hieron. Agno-
 art 2. pope Nic-
 caul. 15. 9. 6. 8.
 author. Mare d. t.
 pope Mar. d. t.
 14. cap. lector.
 Luk. 12. 41.
 Phi. 2. 8.
 Joh. 13. 36.
 Joh. 8. 13.
 Luk. 12. 13.
 Mar. 17. 27.
 Pelag. dist.
 21. cap.
 Quamvis.
 Pope. Nich.
 dist. 21. cap.
 inferior.
 Bulla Cle-
 mentis.
 Diff. 17. 1.
 40. invlt.
 Non habet
 papa superio-
 rem.
 Summuni ri-
 tat. 7. Distine.
 2. in her re-
 velat. 1370.

A Caneat for Parsons Howlet,

a Glossa ex-
 traug. de sede
 vacante. ad A-
 postola.
 Decret de
 translat. Epis-
 copi cap.
 Quanto.
 1. Jo. 5. ver. ult.
 b See Carolus
 magnus,
 Catharinus in
 libello de i-
 maginibus.
 Naucantus in
 ca. 1. ad Rom.
 Sand. de Typ.
 hon. & adora
 imaginum.
 Mat. 22. 39.
 c Conci. Trid.
 ses. 4. de cano-
 nicis Scrip.
 Cusanus li. 6.
 excitat vbi
 ecclesia.
 d Harding in
 his ansyver to
 the challenge.
 e Hosius de
 expresse dei
 verbo.
 f Pighius in lo-
 cis comuni.
 Hierrach.
 lib. 1. cap. 2.
 g Eckius.
 h Hosius lib. 4.
 de tradit. &
 expresse Dei
 verbo.
 i Si Roman distinct. 13.
 pref. lib. Iacob Andr. Cusanus epist. 2. contr. Bohemos. m Andra. lib. 20.
 n Orth. explicat. 19.

Christes Church, & without reproofe vndergoe the
 gouernement of it, which onely agreeth to Christe.
 Maruel it is, how contrary they be to theselues in so
 substantiall poyntes of their religion. For at other
 times they affirme, that the spirite can neurr de-
 part from him, and then howe can he bee a thiefe
 and a Iudas, and cary soules to hell? VWhatsoever
 Christ requireth, it maketh no matrer, he admit-
 teth nothing, neyther must they, that is againste his
 prerogatiue, against his idolatrous Masse, traditions
 ceremonies and customes. * Christ will haue his
 children to beware of Idols: b The Pope will haue
 them placed & worshipped in euery Church. * Christ
 saith, you erre not knowing the scriptures: the pope
 & his adherents for him say, The scriptures breede
 errors, & that ignorance is the mother of deuotion,
 that the people are swine and dogs, & holy thinges
 are not to be giuen vnto them, they are dumb Iud-
 ges, dead ynke, a blacke gospel, ynken diuinity, &
 therefore the Church is the luely Abrest of Christe.
 The Church of Rome may giue authority to wri-
 tings, which neither haue it of theselues, nor of their
 Authors. The fables of Esop, & the comedies of
 Terence, may (if the Church will) be made Cano-
 nicall scriptures. VWhatsoever the Pope teacheth is
 the expresse word of God, & whosoever leaneth not
 to the doctrine of the Church and of the Bishop of
 Rome, as to the infallible rule of God, of whiche
 the Scripture taketh force and authoritie, hee is an
 Heretique, yea the authoritie of the Church is a-
 boue the authoritie of the Gospel. The change of
 the Churches iudgement chaungeth Gods iudge-
 ment,

ment, and Gods commandement also. VVho can without horror and trembling in all his ioynts, rehearse these blasphemies, which this man of sinne in himselfe & in his members, belcheth out against the maiesty of the moste highest: I meane Andradius Florebellus, Hosius, & kius, Pighius, Pierias, Iohnes Mari, Olorius, Melchior Canus, Harding, Sanders, and suche other bottomles locustes. * In deede our new Iesuites, M. Censurer and suche like, vvho hath vndertaken Campions defence, and the rest of this nevv broode, they seeme to dislike this old rotten stuffe. For they professe knowledge, they seeme to take a course of Catechising, and laying soorth the principles of Popish religion, auouching the necessity of being learned and taughte, so that ^bHosius Collyers sayth, to beleue as the Church beleueth is scarce sufficient with them And yet al this helpeth not their cause, for that they refuse, to bee directed by the rule of fayth, vvhich is the onely vvorde of God.

* The doctrine of Christ acknowledgeth but one mediator, the Pope and papistes an infinite number, ^dChrist teacheth that his doctrine is profitable, full, and absolute, to make the man of God perfect: The pope and his shauelings saye it is not so, and therefore vve must receiue vnnvritten verities, traditions, and vvhatsoever their idle braynes vvill thrust out vnto vs. The scripture sayth, * It is a more blessed thing to giue then to take. The Pope sendeth out his infinite svarmes of begging Friars, the very Locustes that came out of the bottomlesse pit, that deuour vp all that groweth vpon the earth, vvho take all and giue nothing. The number of

which

^a Vaux. Canisius catechisme printed at Antvvverp by Plantine.

^b Carbonaris fides, fides ecclesie romanæ. Fides Romana, id est falsa.

¹ Tim. 25. ^c To the virgin Salua omnes qui te glorificant.

^d Thomas Becketts bloude is made a ladder to heauen.

¹ Tim. 2 10. ^e Si quid Roma dabit, nungas dabit, accipit aurum, verba dat, heu Romæ, nunc sola pecunia regnat.

^{Act. 20. 35.}

A Censure for Parsons Howler,

a Lambert in
pre. The
boooke of
conformities
in the begin-
ning.

S. Clare. Brid-
get. S. Kat. and
our S. Kath. of
Seene with all
their goodly
revelations
quite forgot-
ten.

Ioh. 2. 3. 5.

1. Tim. 4.

1 Cor. 7. Hr. 13

*Siricius ex-
tra de privati-
onibus. dist. 82*

Piusimos.

Cepu. dial. 1.

Pope Mart. di.

34 cap. lector.

Constitutio

licet ad pro-

pagandam

glossa.

Innocen. dist.

82. proposu-

isti.

The name

papistes,

B. Fisher S.

Tho More,

Hard Saund.

Dorm. and all

the ranke of

the torproue

chies.

which Sectaries following sundry Sect masters and
parsons, vvas long agoe amounted to 94. sundrye
orders, beyond all vvhich the Iesuities now go, vvho
seeming to professe more learning, holinesse, and
righteousnes, are the greatest hipocrites, confirming
their false doctrine vvith wonderfull illusions, which
they call miracles, vvho yet are as emptie of truth,
godlines and verrue, as any of their predecessors, S.
Frauncis that in most thinges was preferred before
Christe, vvith vvhome Augustine, S. Clare, and S.
Bridget by their disciples were matched, are now put
cleane out of countenance, and their memories in a
manner quite blotted out, by these new repairers of
that ruinous church Christ taught that manage was
lawful, he confirmed it, both by doctrine & myracle
vvith his owne presence: the Pope and his greasie
ones condemn it as vnholly, and rather admitting
whoredome to their Clearks, and such as haue re-
ceiued their marke, then this sanctified remedy, they
giue the a vvatchworde to walke vvarily. *Quamuis non*
esse, tamen censet. And though they vvill needes haue
it a Sacramente, yet it defileth their Cleargy as a
prophane thing, and is for them vutterly vnlawfull.
And as the Pope in these, and in an infinite num-
ber of other pointes, the greatest and vvaighrieste
of Christian religion, setteth him selfe flatly a-
gainst Christ, so do all they vvho hold of him, whom
for that cause vve iustly call papistes.

And Such holde this Antichrist the pope to be their
onely Gods vicar in earth, they depende vppon him
as heade of the Church, in whome they acknow-
ledge the only direction and ordering of al Church
matters to consist throughout the vvorld in all
king.

and the rest of his darke broode.

kingdomes and countries, and therefore contrary to the wordes of God, and the vwhole some lawes provided in that behalfe; they shut out all Princes and ciuill maiesties from hauing any thing to doe in those cases, they barre them from the gouernement of their owne kingdomes, and from the most principall charge that God hath layde vpon them VVherefore I cannot but maruaile at Howlets slyp mentioned before, vvhether he acknowledged the prince to be *be Quid substituit*. But slyp I thinke it was not. For he spake the trueth, vvith his tong and lied in his heart, howsoever he singeth or rather whopeth in the ears of our gracious Nightingale, of obedience, and readinesse in the papistes, to laye downe their liues in her highnesse seruice, yet this vnhappy owl meaneeth nothing lesse. For it is to be thought, vvhatsoeuer they vvyte, that they ioyned with Euerard Hauns, executed this other day, for his wicked treasons. The Lord giue her highnesse more faithfull subjects to reioyce in, or else it were like to be vvrong vvith her, and vvith vs all, as it shoulde quickly appeare, I am afraid, if their powver were to their hearts, but God heareth and blessed be his name for that holy perswasion he hath giuen vs in his protection. And though he glaueingly calleth her the Substitute of God, yet the gentleman vvhom he extolleth for such rare modesty in the 42 leafe of his discourse, calleth this Antichrist the pope, Christes substitute, without all warrant & ground from him or his vvord.

These are such deadly enemies to God, that maliciously they vvithstand that doctrine of faith and saluation

Christus in
carlo p̄sident,
papa in terris
residet.

Deu. 17. 17. 18

19. 20

3. Reg. 5. 2.

2. Par. 1.

Howlet p̄c.

Euerard Hs.,
alias Ducker,
executed the
last of Iulie.

1581. A verue
ignorant and
vvilfull traitor
proueth this.

Iacob Hoe-
strat trac. de
Christian. lib.
tate.

A Caueat for Parsons Howlet.

2.Tim. 2.

Heb. 7. 10.

Rom. 6.

Psal. 110. 4.

Heb. 13. 10. &

7. 21.

Heb. 10. 10. 11.

12. 13. 14. &c.

uation, vvhich the eternall sonne of God taughte here vppon earth, inseperably cleauing to that vile Idol of the Masse moste derogatory to his dignity. For vvhetheras hee is our *only high and euerlasting byshop ordeined of God, vvhich hath not spared to pouvre out his life and bloud for our sanctification, *by offering vp one perfect sacrifice once for all.* These enemies make it vninsufficient, without effect and imperfect, and pleade another righteousnesse to satisfy the vvrath of God, They pester the earth vvvith many Sacrificers and priests, matching them vvvith our sauour Christ? They make them Peeres and companions with him, to offer vp *sacrifices acceptable vnto him, as vvvell for the sinnes of the liuinge as the dead, making the Apostles and Euangelistes lyers, and yet they confesse vvvith Dauid, that Iesus Christ is an euerlasting Priest, according to the order of Melchisedech. VVherein they vvvholly disadvantage them selues, seeing they must be Priests eyther according to the order Aaron and Leui, or according to thorder of Melchisedech. * The order of Aaron and Leui had an ende vvvith the ceremoniall lawe and sacrifices thereof. And Christe vvas onely that high Priest vvhich vvas euerlasting, offered vp a perfect sacrifice, stood not at the aulter, but hauing offered vp his ovvne body, beeing both the priest and Sacrifice, offering not for his ovvne sinnes, but for oures, hath entred into Heauen, and is set dovvne at the righte hande of the Father for euer, hauing finished a perfect voorke of this Priesthood for our full satisfaction and attone-ment. This vvvhole crowde therefore, The Pope, Cardinals, Friars, Priestes, Iesuities, Massefayers, and Masse-

Massemongers, and all that delight in them; & con-
 sent vnto them: they are horrible enemies of God,
 false Prophetes, vicked deceiuers, Apostataes,
 VVolves, false pastors, Idolaters, lyers, & execrable
 blasphemers, murderers of soules, renouncers of
 Iesus Christ, and his death and passion, false vvitnes-
 ses, traytors, theeuers, destroyers, and robbers of Gods
 honor, and most detestable. For by this *sacrifice of *Phil. 4. 18.*
 Iesus Christ, al outward and visible sacrifices of any *Heb. 13. 16.*
 other priesthood before or after are abolished and
 made of no effect, except these sacrifices of *praise *Psal. 51.*
 & thanksgiving, of almes conteyning the spirituall
 worship of the kingly priestthod which are perpetu-
 all amongst al Christians. In deede we must haue
 a hie *Priest, who muste bee holie, innocente, and *Heb. 4. 4 & 26.*
 without spotte, vwho needed not to offer vp day-
 ly sacrifices, firste for his owne sinnes, and after
 for the sinnes of the people, but hce perfourmed
 this *in offering vp himself once for al. He sayth *once Heb. 10. 13. 14.*
 for al, because neither it nor the like should or could
 be reiterated. And therefore he is called the **High Priest Heb. 9. 11.*
 of good things to come, entring into the holy place, by his own blood
 once for all, wherethrough was wrought euermore redemption &
 remission of sinnes. VVherfore vnlesse vve vvil renounce
 Iesus Christe, vve haue no neede of such sacrifices.
 *Behold I come, to shew the way to doe thy vwill O God, by the whiche *Heb. 10. 7. 12.*
 vwill vve are sanctified, through the offering vp of the body of *13. 16. 17,*
 Christ once for al. The holy ghost witnesseth that in this
 new chuenant, sealed and perfected in this one on-
 ly Sacrifice of Christe, that he vvil no more remember oure
 iniquities: and vwhere there is remission of them, there
 remaineth no more oblation for sinne, The sacrific-
 ces of the olde law by reason of their imperfection
 must be continued & dayly renewed, but Christes of-
 fering

A Caueat for Parsons Howlet.

a D. Smith of
the sacramen.
Hard. & Saun-
ders of the re-
all presence.

1. Cor. 11. 23
36.

b Durandi
rationat. diui-
norum see Ga-
briel. Biel. the
Pontificall.

ces of the old law by reason of their imperfection must be continued and daily renewed, but Christs offering vp himself, finished a perfect worke, & his sacrifice was perfect. As for their sacrifices, they are imperfect, & therefore they continue & renew a sacrifice & oblation derogatorie to that of Christs, robbing God of his glory, & the people of their greatest comfort in this world. *a* They are such enemies to God, that they ouerthrow the truth of all religion and draw vs to execrable idolatry, teaching vs vnder bread & wine to worship vvhole Christ who they affirm in a carnal presence most grossly & contrary to all the scriptures to be there present, against the truth of a body & notwithstanding his resurrection & ascension they say, that such a transubstantiation is made, as there remaineth no substance of bread & wine, most contrary to the nature of a Sacrament, though the accidents remain: & as they are enemies to him in these grosse & monstrous doctrines, so their masse hath another end then the supper hath. For in the supper the seruantes of Christ *a* make publique profession of their faith, they heare the word preached, they witnesse their faithfull perswasion, & assurance of saluation, keeping an actuall memory of the death and passion of Iesus Christ, & calling to remembrance his wonderful and unspeakable loue, vvhom hath giuen his life & shed his blood freely for them, and all eating of one bread, and drinking of one cup, are admonished of that brotherly loue and great vnity wherby they are knit together, & liue and die to Iesus Christ, as one body in one and the same spirite: vvhich in the masse the knowledge of Christ is defaced, the preaching of the gospel is rejected, *b* & the time is altogether spent in mockings and

and movvings, turnings, and remouinges from one place to another, vvith an infinite number of fruitlesse superstitions and vvicked ceremonies, vvorse then euer those were that vvere inuented by Numa Pompilius, and dravvne from the Paganes. I could vvish in my heart that some young scholler vvould take the paines to translate their Pontificall into English, that al our countrimen might see their more then herthenish and mad customes and abominations. The making of their holiwater, without doubtr, they learned of Ouid, as they did purgatory of Virgil, & other their misteries frō other prophane Pagans and vvriters.

a Alexand. ab
Alexandr. lib.
Ouid. de fastis.
Genialio. 40.
cap. 17.

Suche enemies to God they are, that vvith the gentiles ^b they haue forsaken the liuing God, & chosen to themselues other forren Gods, made of metall, wood, & stone, potearth & bread, before whom they haue kneeled; towich they haue praied, which they haue adored & vvorshipped, kissed, crept to, & embraced, making their vile priests creators of their Creator. For if he be greater that maketh and createth, then that vvich is made and created, it must follovv that their dignitie muste needes be more then Gods, that that place of Scripture may iustlye fit them, vvich saith: That ^c that man of sinne, shall exalt him selfe aboue all that is called God. And if euery priest be greater then God, vvhat is he that createth such creatures, as can make God? In deede, if this vvere true, they are far aboue the virgin Mary, vvho bore him but once, and they make him often. Shee vv as his mother as he was man, but they make him as he is both God and man. vvich is horrible blasphemy: And therefore their ovvne massebooke saith ^d that the priest is the creator of his creator, And he that made me vvith

b Rom. 1. 19.
20. 21. & c.

c 2. Thess. 2. 7.
d In the title
de dignitate sa-
cerdotum in a
masse booke
printed at
Paris.

Sacerdos est
creator sui
creatoris. Qui
creauit me si-
ne me, iam
creatur medi-
ante me.

A Caueat for Parsons Howlet,

out me is not v made by the meanes of me.

• Ioh. Andreas
Innocentius.
Ioh. de turre.
cremata, de ec
cle. Summa.

• Lanfr. con-
tra VVickle-
fuin Lepus.
Laurentius.
Ockam in dia
logo par. 1.
lib. 5. Ioan.
Dreido de
Dogmatib.
vari s. lib. 4.

• See their ca-
sus papales.
• Hochstratus.
Eckius in his
Enchiridion.
Hofius de ex-
pressio dei. ver-
bo.

• See the stori-
es of their go-
uernment, the
book of mar-
tirs, Spanishe
inquisitio. & c.
July. 18. 1581
• Iohn Diaz-
us Pantalio in
his Chronic.
Sleydan.
Chrisp.

Such wretched enemies to God they are, that their sayth hangeth altogether vpon Antichriste their God, vvhome they make not onely a God of the hilles, but also of the vallies. They belecue nothing but that which he alloweth, as for Christe his Euangelistes, Apostles, and teachers, they make no reckoning of them in respect of their Popes lawes and constitutions: he that can dispence with them & against them, must needs be aboue them. And therefore their doctors teach that to cleaue to the scriptures is to be an heretique. Suche enemies to God they are, as are marked vvith Caynes lying, crueltye and murther, bothe agaynst the Lavve of GOD and man, For they haue murdered Christians, vvithout all compassion, they keepe no faith nor promise. No nature or kindenesse maketh them spare vvhere hatred is entred agaynst the trueth, no age, sex or condition, dravveth any pittye, be they old or young, halte or blinde, with child or without, brother or father, sister or mother, wife or kinsewoman, husband or friend, at home or abroad, Sonne or servant, but they shal be sure to die a cruell death for it. Al stories are full of examples of their sauage and outragious cruelty, not only agaynst the professors of the trueth, but euen one of them agaynst another, example is yet freshe in memory of Shervoodes crueltye agaynst Hobson; one of his dearest friends: muche like the vvicked Treason of Alphonsus agaynst Iohn Diazus his own natural brother, besides infinit examples in these murderers in Fraunce, in the inquisition of Spaine full of hideous tormentes, which shall vvitness the trueth hereof

and the rest of his darke broode.

hereof to all posterities. This howling owle notwithstanding (by his bolde flight prognosticating some mischeefe) scriccheth in her maiesties eares, of the hard handling of Catholikes, how they *a* are tossed and tumbled, imprisoned and pined, husbandes seperated from their wives, wives from their husbands, their housekeeping broken up, & by name, M. Dimock killed in prison, & one mystresse Tomson a virgin sent for religion to Bridevell: Alack what shal I say, *In imbre garrula est noctua.* This foolish owle complaineth of ease, slaundering her maiestie, to vvhome he vvoulde seeme so dutifull: and her vvhole gouernment and state, of barbarous cruelty: when the trespasse in deede is onely herein, that they are dealte vvith but to gently, considering their continuall attempts against her highnesse estate, croune, and dignity. Concerning *b* M. Dimock of whom he speaketh he had the chusing of his ovvne prison (vvhiche was no choking dungeon, no Colehouse or Lowlirdes tower, (such as they were wonte to stifle men vp in) but a friends house, to vvhome his vvife (if he had any) friends, and other acquaintance repaired, vvhof death vvas by Gods hande and by no procurement of those magistrates, that sought his reformation as his ovvne friends can vvitnesse. As for the yong womā vvho he cōplaineth to be cōmitted to bridevvell for her conscience forsooth, if conscience may be without knowlege she was cōmitted by her highnes high commissioners to a place, both for aire & expēce, that vvas thought fittest for her person, & modestie, hauing behaued her selfe, ouer obstinatly and immodestly vvheleming a sober mīde, howsoever vvorthy her religion, before them. And yet this perking Parsons or ovvne if he vvil needs be so, out of his

a Howvlet. pag 5-6.

b M. Dimocke his ovvne friends hath testified this to be true.

c Bridevell a fit place for M. Tomson, that behaued her selfe immodestly before authority.

A Caueat for Parsons Howlet,

Diners that
were of the
priuate
church were
committed to
that place till
they were re-
formed.

Conscientia
non sine scien-
tia.

yuie bush might haue lerned, that honeste then she
and al the pack of them vvil cuer be, except they a-
mend & hie them apace, haue bene cōmitted to that
place, both for religiō & other causes, as som others
haue bene for dishonesty & an il life. Ther haue bin
such cōitted thither, as he cōplained of before, that
they escaped with litle or no punishment for break-
ing the booke. It is not the place but the cause that
putteth off or draweth on an infamy. But her maiesti
may see, & so may al the honorable, the malepertnes
of this vgly ovvl, that is so curious in cōmonvvealth
matters, that he prierh into her highnes officers do-
ings, & hauing so flāderous a tounge, pretendeth not
vvithstanding such loyalty and duety tovvardes her
highnes. But if vve had bene in their handling, vvee
should haue had little leasure and lesse oportunitie to
haue opened our griefes before any Soueraignty in
authority. For besides that they vv ere in trueth the
practisers of tyranny and cruelty in al other doings,
they vvould haue dried vp the best bloud in our bo-
dies, and sent vs to heauen in fierye chariots: after
vnspeakable torments, to haue put an ende to our
wretched liues. Their consciences forsooth may not
be vrged, nor their catholikes may not bee allowed
to obey their prince in comming to the Church, to
heare the vvorde of God preached, the onely ordi-
nary vvay to reforme them, and to bring them to
saluation: tender regard must be had of the sex and
byrth of their offenders, (& yet this vvoman vvhom
he vvil needes make a great gentle vvoman is but a
francklins daughter) though they offende obstinate-
ly both agaynst God and their Soueraigne, vvhom
they ought to obey in and for the Lorde, and that
when

vhen they offend against the vvorde of God, the
 peace of the church, and the good lawes of this
 Realme. Not so much as a little imprisonment (in
 stead of death, being founde obstinate and vncorri-
 gible, and lightly ioyned vvith treason agaynst the
 state) but it must be exclaimed against, as if they had
 endured the greatest wrongs in the worlde: vhen
 it is plaine, and yet fresh in memory, vvhat haucke
 they made of the liues of noble and vnnoble, of
 blinde and lame, of boies & girles, euen before their
 counterfite sentence of condemnation vvere past,
 and yet it vvvas for true religion in deede, and but for
 standing against their blasphemies and cursed ido-
 latries. your opinion and religion (Hovvlet) must
 be reserued, but to them that did vvith a true know-
 ledge allege that plea of conscience, you vvere and
 are continually ready to abuse that place of Scrip-
 ture: Let euery soul be subiect to the higher powvers,
 &c. yea, you vvoulde vrge it in all thinges vvith
 all extremitie and vvithout all condition in re-
 specte of your selues vhen yet it mighte not binde
 you nor any of your greasy generation, & this maye
 appeare by the cold expolitiō fōūd of late by search
 in a gentlemans house, in Buckinghamshire, vpon
 this very place, together vvith another slaunderous,
 lying, and seditious libel against those godly learned
 men, M. Doctor Fulke and M. Charke.

Suche enemies they are to God, that they vvill
 bring the vvorde of God into doubt, b affirming the
 Church to bee more auncient then the vvorde.
 They vvill aske howe vv we knowe the vvorde of
 God to be the vvorde of God. And albeit (God bee
 thanked for it) concerning the knowlledge of those

a See the lamen-
 table stories
 of England,
 France, Irelād
 &c.

Rom. 13.

b Cusa ad Bo-
 ham epist. 3.
 Pag 818.
 Melchior Ca-
 nus lib. 3.
 cap. 3. 4 &c

A Caueat for Parsons Poole,

As Daniel in the Chaldey, & some other were in Syriake, al the rest in Hebrue and Greeke.

Read

Freder. Furius de libellacris in vernaculum conuertendis.

The common translation fathered vpon Hierom, none of his as may appeare in his owne vvorks.

See Marcus Marinus in his preface prefixed before his Hebrue Grammar.

Psalm. 14.

Concil. Trid. Sess. 4.

f Nizahon in Plat. C. 1. e. narrant.

tongs the Hebrue, Chaldey, Syriack, and Greeke, in vvhich the Scriptures were first deliuered, from vvhich they would faine beate vs, if they haue gayned any thing, they haue had it at our handes, fetching their light from ours, yet they vvill swere that our translations are false, & lead vs to a translation bfathered vpon Hierome, which we must receiue euē as it is, that yet in deed they can neuer proue to haue bene any of his, seeing in his owne vvorks, the difference is plaine in many places, from that of theirs, vvhiche is full of Solicisms & imperfect speeches; Notwithstanding euē by this, when vve haue accepted of it, and haue fought vvith them, their own throtes haue bene cut, as vvith their owne svvoord, and the errors & vvhich they maintein haue ben confuted, vvhen they haue admitted it. I think they vvill aske shortly, howe we know there is a God, as the prophet hath sayd of the vvicked, vvho though they vvere ashamed to vtter it, yet *thought they in their hearts that there was no God.* But that you may consider further of the translation, to vvhich that conspiracy of Trent hath taken vpon them to bind all the vvorld, vpon pain of their black curtle, vvith vvhat good reason, I vvill set down a fevv testimonies and places. There vvvas a very auncient booke in Hebrue, vvhich is entituled vvithout the authours name, f Nizahon, vvho vpon that psalm. *The heauens declare the glory of God.* witnesseth that vvhen Hierome did read that psalm at Rome he saide *that he had turned the Byble vvith great trauel out of the Hebrue tongue into latin, neither did I alter any thing (sayth he) but ther arose after him (as the author saith) such as vvith vvriting it out, peruerbed* And in Reuelines library also, being a great learned man in that tongue, there vvvas found in a very auncient hebrue copy vvritten, vvhich had these vvordes

and the rest of his darke broode.

wordes, *Lo Hierome the elder knew our whole awe, the whole
Thalysid &c.* VVhat likelihoode is there, that Hierom
being so learned a man in all the tongues, his owne
translations being so far different from that comon
translation, that a litle after carried his name, vvhich
himselfe oftentimes taxeth and findeth faulte vvith
in his vvorks, that euer it should be his, vvhere a man
for his life in sundrye places can make neyther
time nor reason? as farre from the tongue vvherein
it vvas vvritten, as might be. And this cast diuers of
the Doctors many times into such perplexities, who
vvver either altogether ignorant, or but meanly seen
in the tonges, that they knew not which way to turn
them, as namelý Augulline: vvho doubted vvhe-
ther it vvete vvithin the space of forty dayes, ac-
cording to the Hebrue, that the Ninuities should be
destroyed or vvithin three daies, as that translation
fathered vppon the Septuaginta had rendred. And
yet, he saith, if his opinion should be asked: he rather
thinketh it to be forty, as is in the Hebrue. So Hie-
rome in his Epistle to Damasus, iustly taxeth Hilari-
us for interpreting that vvord Hosanna, vvwhich hee
rendreth *the redemption of the house of David*. And Am-
brose almost after the same manner. In deede in the
primatiue Church, the Greeke tong so flourished
that it vvas the moste common tongue thorough
out the vvorld, howvvoeuer the Romanistes boast of
the latine, vvhereuppon it came to passe that euen
the Euangelistes and other ecclesiasticall vvriters,
liuing both at Ierusalem and Rome, in the vvritings
of the olde testament rather vsed the greeke inter-
pretation, then the hebrue founteynes themselves.
And it cannot be denied howvvoeuer there may bee
desence

a Read in Cal-
uin his Anni-
dotum in Con-
cil. Trid. supr
4. Canon.
Read Remiti-
us in Concil.
Trident.

b Augu. d. Cl-
uitate Dei lib.
18. cap. 44.

A Caueat for Parsons Howlet,

a The best way
euermore to
goe to the
fountaines.

b Decret. Ca-
no 1. diltin. 9.

c Pagninus in
præfatiante
gramat. Hebr.

defence made for that interpretation that goeth vn-
der the name of these 70. both for the antiquitye of
it & for their vvonderfull paines, vvho labored in it,
yet that it is farre more safe to haue recourse to the
fountaines themselves, vvho euer denied but suche
obstinate enimies? Is it not euer safer for men to
looke vvith their owne eyes, and to goe vvith their
owne feete then vvith other mens? And if any man
shall object that they might change many thinges
by the spirite of prophesie, besides that it vvvas long
ago confuted by Hierom, vvho affirmed that it vvvas
one thing to doe the duety of an enterpreter, ano-
ther of a prophete; this also is to be considered, that
vve must not be ouer bold vvith the vvord of the al-
mighty. For albeit vve may & ought to labour pre-
cisely to interpret it, yet it becōmeth no mortal mā
to take vpon him, to alter, ad, or deminish any thing
in that euerlasting vvord of God. And if they beare
no excuse that dravvn vvith an excessiue loue of the
greek that then most florished, & was most general-
ly receiued, faulted: howe shal they be excused that
thruste a Lattine translation vppon vs that hath a
number of vvantes, vvhicke hauing beene often
shewed them, yet they vvould neuer vouchsafe to
amend any, and is full of imperfections, yea contra-
ry to their owne Canons, vvhicke shew vs that the
credite of the ancient bookes is to bee examined
from the Hebrue volumes, and the newe from the
Greeke. And therefore Pagnine a learned Hebritian
vvisheth that they could shew him Hieroms tran-
slation. For that faith hee, vvhicke is reade euerye
vvhere in his name, is non of that incorrupt trās-
lation, & that he hath proued by many vnansvverable
arguments in his Epistle to Pope Clement himself.

And therefore another graue man sayth, that it can not be proued that euer the church of God oughte to be bound to any certaine translation. But as the Lord in mercy shall encrease and continue that necessary * giste of the knowvledge of tongues in his Church, and shall giue light and vnderstanding, so vve ought euermore to repaire to the fountaines, & that vve may be fit for so excellent a vvorke of the ministry of the vvorde it is a necessary labour to learne to vnderstand it, in it ovne language, vvvhilest men haue neglected, we see hovv by the iust indgement of God, they haue falne into palpable darknesse. I wil omit the Psalmes as they are sung in the popish churches, & diuers other places in sundry lessons moste absurd, in euery popish pie and ser vice booke of theirs yet extant. For to reckon them all, vvoulde make a iust volume, and vveary a man. Only let this be marked, that as Hierome noteth the corruption of the Greeke interpretation of the seuenthy interpretors, vvvhich eyther came through ignorance, or negligence, or both, so the common translation, done by an vnknowne auuthor, drawne from them, strayeth further. The Greeke I will passe ouer, and only note some fevv places out of the latin, sufficiently couincing the translatiō that is, to be none of Hieroms, because it differeth so much both from the Hebrue & the Greeke, as in the 65 Psal. ver. 11. where he saith thou shalt water the riuers, in sted of the furrowes. & in 68. Psalm verse 19 day and daily, in sted of daily, and in the 87. Psalm verse 6. there is read, *Nunquid de Syon*, vvheras *Nunquid* is neither in the Hebrue nor Greeke, and so there he saith Many were, For many vvvere borne in her, and in the

* The gift of
tongues neces-
sary in the
church.

A Caueat for Parsons Howlet.

88, Psalmc vers. 14. Lord vvhy dost thou reiect my prayer, for my soule. The places are infinit and haue bene found fault vvith by many, and yet neuer mēded by any, onely somtimes, they set the trueth in the margent, but they keep the errors stil in the text vvwhich thevveth their malic, as in the article referred to the seede, and vvwhich is masculine, yet that they may mainteine their error, they keepe the article feminine and vvould haue it vnderstood of the virgine. So for *euertit domum* shee svvepte the house, they keepe *euertit domum*, she ouerthrevv the house, & 1. Pet. 4. 23. He cōmitted himselfe to him that iudgeth vniustly, reterring that vnto Pilate, if it haue any sence, vvwhich the Apostle meaneth to god For it is contrary. He committed him selfe or his cause to, God to him that iudgeth iustly. These & a nūber of such absurdities there are, some noted also by diuers greate learned men, vvherof I make no mention, & yet forsooth they vvill haue vs onely bound to this cōmon translation and no other, VVe say not vvithstanding, that vve are so farre from condemning the labours of those 70. interpreters, vvhosocuer they vvete, that vve thanke God for them: vvherein they haue done well, we praise their industrie, and so doe vve, the labours of him that did that common translation, and theirs also that since haue rendred any thing either out of the Hebrue or Greeke, but thervvithall vve affirme vvith Hierome, that if any question arise amongst the lattines concerning the new Testament, or if the copies vary, vve must go to the Fountaines of the Greeke, or if any doubtte occure vvith the Greekes, we must to the Hebrue, read Augustines counsell in his booke *de doctrina Christiana*.
lib.

Genes. 3.

Luk. 15.

lib. 1. If this course had ben held, since God gatte encrease of knowveledge from the beginning, many errors had bene amended, and the papists vvould not haue ben so obstinat in that vvwhich they cannot defend, but it is the proper nature of these enemies of God, still to vpholde errors, neuer to acknowvledge their slippes and faults, vvheras the children of God are euermore ready to amend that vvwhich is amisse, and to be thankfull to them that admonish them.

Such enemies they are to God, that they ioyne and participate vvithal the heretikes that cuer vvere in one point of heresie or other. They haue nothing sound in the vvhole masse and body of their religion. From Satan the subtil serpēt, vvwhose eldest sonne this Antichriste is, he carrieth his fathers resemblance in all things. The **Adamites** vvere beastly, against marriage vvente naked, vsed all kindes & Sexes in common and openly, as vvee read the frantique Annabaptistes did likevvise, and how farre off are they from these villanies? Pope **Leo the 9.** and **Paschall**, the one in the yeare 1150. the other 1100. ioyne both together in the condemnation of marriage. Their ovvne diuines teach their priestthoode to be defiled vvith marriage, but not vvith harlots, yea, that it is lesse euill to playe the vvhooremaster then to marrie: It is lawfull for a Christian man, vvho hath not a vvife, to haue a concubine, Neither doe priestes forsvveare incontinenzie but matrimonie. This is the cause that the Pope taketh a yeechle pention of his Priestes for their concubines, and in Flunders vvwhether they haue any or no, they paye their pention for it. And theretore **Syxtus** buylded Stevves for bothe kinde

Epiphani. lib. 2. tom. 1.
Eugr. lib. 1. hist. cap. 31.
Crantius lib. 4. cap. 43.
Ioh. Tilius. Campégius pighius.
Agrip. art. 31. Agrip. art. 32. & art. 16. vt habetur in cap. Si concubina desent excom & gratia. 34. dist. decentis. 40.
Agrippa Bale us in vita Sixti quinti lib. de Rom. Pont. vitis.
Ioh. Rausus. Textor. dist. 34. Christianos.

A Caueat for Parsons Howlet.

kindes, like an horrible monster, in the yeare of
Christe 1474. Hercin they likewise ioyne vvith
Tatianus, Montanus, and Carpocrates, for they
a mayntein the Stewes, tollerate vvhooredome by
bulles and licences, yea b they preferre Sodomitric
and filthy buggery, before that holy remedy of ma-
riage in their priestes, vvwhich God hath appointed
for a remedye to all that haue not the gifte of cha-
stity: and therefore Paul the thirde, besides his com-
mon reuenevve for forty fve thousande whoores,
monethly paying forty thousand duckets in Rome,
he had also as some report; forty thousande ruffians
kept vpon their charges at an houres vvarning, to
do him any kinde of seruice For euery one of these
harlots had a champion to keepe her house, & to be
her speciall defendant, vvhatsoever other incōmers
there vvere besides. And though Parsons, Nichols
discouerer defends both the stewes and the stipends
arising to his vnholly holinesse for them, vnder the
name of a punishmente, yet vvho seeth not that it
is tollerated vpon this condition, and matrimonie
cannot be tollerated in priestes, vpon any condi-
tion. c The Pharisees taught the putting awaye of
mens vvives for any cause, and so in a manner doe
they. For the pope will dispence vvith any, d and
there are twelue causes alleadged, such as the scrip-
ture neuer aproued off, why mē may put away their
wiues. The Nicholaites vvoulde haue the vse of o-
the mens wiues, adultery and fornication to bee an
indifferent thing, and so e will they. For they teache
that simple fornication is no sinne, and though M.
Censurer flaunder Luther for pleading the necessity
of
Irenæus lib. 3. Tom. 3. Epip. lib. 2. Tom. 1.
Isidor lib. 8. Etimolog.
a Hard. confu. 161. & others.
b Mantuan in Alphonso.
Mant. 2. fast.
Si pudor in vil-
lar, si non pati-
antur eadem.
Et vitæ vici-
cas vrbis est
iam tota lupan-
nar. Nichol de
Clamangis de
corrupto ec-
clesiæ statu
Constitut. O-
thonis. de con-
cubinis cleri-
corum remo-
uendis. Bucer.
Ioh. Filius.
vegerius. Ochi-
nus. Sleidan,
Anselmus.
Driander.
e Mark. 10. 4.
d Error, condi-
tio, votum, co-
gnatio, crimē:
cultus, dispa-
ritas, vis, or-
do, ligamen,
honestas: si sit
affinis, si forte
coire nequibit
e Ioh de Tur. Crem Laurent. Valla de volupt lib. 1. cap 38 Rich de Sanc.
Vist par. 2. Distinct. 34. l. qui. Concil Tolet. 1. cap 17. Alphonso de castro.

of marriage, as much as of eating and drinking, yet they say in deed; it is lawful to haue a woman once in a moneth, *ad de purgandos renes*, to purge the reynes. I would haue seene lusty; Campion to haue beene as diligent in gathering the manifest abominations of their Scholewriters and Canonistes, as hee is to corrupt Luthers sayings, and to dub that whiche before vvas dispr oued, and neither coldly nor fearfully defended. But they and their complices haue vwritten vvhole bookes *b de ratione gignendi liberos: de mille modis concubandi*, and Ioannes a Casa an Archbishoppe, hath vwritten a booke in the prayse of filthy Sodomitic, calling it a diuine vvoorke. Horrible vvere it to read the bookes of these lecherous Locustes, to see vvhath questions and cases of perplexitie they put and take vpon them to handle concerning these things, were it not the iust iudgement of God, that they should bevvray their filthy heartes, and leaue suche dung behinde them to infect the vvorld, which is to bee cast in their ovne faces to choake them, seeing vvithout shame they vvill dare to open their mouthes against the everlasting trueth of God. It vvare an infinite vvoorke to reckon vp all their heresies, but this is certaine that the vvhole lumpe of popery is compact of heresy. They are Iudasies vvith Iudas, vvhome they vvorship for betraying Christ. They are Ievvs vvith the Ievves, vvhome they iustifie for killing Christe, and they plead that they had sinned deadly, if they had not done it. They vvorship the Crosse vpon vvhich Christe died, the nayles, thornes, speare and instruments vvherevvith he vvas executed, of vvhich they make as sundry Idols, as they haue increased the number of such counterfeit reliques in sundrye

countries

^a Thomas Aquinas. sent. lib. 3.

^b Iason praetensis. printed 1549 by Petrus Aretinus at venice, vpon vvhich booke since there haue bene written commentaries and many filthie pictures printed there.

^c Summa Angelica de capitulis conscientiarum. Lut. Cortex in lib. 3. sent. dist. 3. Thomae Aquinatis.

A Caueat for Parsons Howlet.

Let Champion
consider these
Paradoxes.

• More hist.
Pae.
• Bombus and
others.
• Occam.
• Ag. p. art. 2.
• Denais de
Pae. sibus.
• Mant. lib. cal
Read Platina
& your owne
stories.
• Irenaeus lib.
1. cap. 23.
Iu. lib. 6.
cap. 23.
Epiph. multis
in locis.
• Pant
Thomas.
Ioan de turre
Cremata.
• Durandus
rationate Di-
uinitatis. Pon-
tificatus Ro-
manum.

countries. And to the crosse they haue dedicated a day, calling it holy roode day, vvhich they vvorship with Latrin, the same worship which belongeth to God. VVith the Pharisees they agree almost in all things in their separation, apparell, pride, & superstitious vvashings, obseruations, & ceremonies, doing all things like hypocrites, to be seene of men, & studying for nothing more then to be praised & iustified of men. VVith the Saduces some of them haue denied the immortality of the soule and the life to come, as did a Iohn the 23. and Pope Leo the tenth, and as they saied, that it vvvas in our vvill to doe good or euil, so do they affirm, that a man needeth not the grace of God to be good. The *Essenes*, the *Catharistes*, *Hieracitae*, *Melicans*, *Donatists*, *Pelagians*, *Anabaptists* and *Iustificaries*, vvould be saued by their owne workes, and so vvill they. Simon Magus as they them selues take him, vvvas one of their first founders, for besides that he vvvas a forcerer, hee vvould haue bought the giftes of the holy ghost, and so vvould they of whom to euer they lerned it. For as Syluester the second, Ioh. the 19 Ioh. the 20. Sergius the 4. Benedict the 8. Ioh. 21. Bene. 9. Siluester the 3. Gregory the 6. & Gregory the 7. were forcerers & coujurers, so they make no conscience to buy and sell their orders, and compassse all their places by mony from the highest Pope to the lowest hedge prieste. VVith *Ebion* they mainteine a new Iudaisme, and as both the *Ebionites* and *Tarians* ho'd that Christ vvvas not before the virgin Mary: So they hold that all vvvent to hel, before he tooke flesh of the virgine Mary, and came and harowed Hel. VVith *g. Pablidis* they coniuere vvater, waxe, Palmes, bread, wine, and many

and the rest of his darke broode.

many other things, as may appear by their own Pō-
tificall, with the Gnosticks they mainteine images,
with Montanus they comād superstitious fastings, &
forbid meates that God hath cōmaunded to be re-
ceiued with thanksgiuing, with Cerinthus they cor-
rupt the scriptures, with Marciō & apelles they vrge
vncōmāded ceremonies, with the Andeans, & An-
thropomorphits, they make God like an old man, &
with the gentiles they make images of al sorts, of
fourfooted beasts & creping wormes, with Dona-
tists, thei tie the vniuersal church not to a part of the
world, as they did to affrick, but to a lesse place, euen
to a citye, & both with the, with the Anabaptists &
Pelagians, they maintein free wil. They offer to the
virgin Mary & cal her the Queene of heauen, as did
the Colliridians, with the Cataphrigians and others
who held that Christ ascended without a body, they
hold that, that body is stil in their rouud cake, and in
infinite places at once. And as Seuerus sayd that a
vvoman vvvas the Diuels vvorkmanship, and man
also from the nauill downward. So Pope Innocent
the 8. auouched that they that vvvere married could
not please God, aleadging that place *Qui in carne sunt*
Deo placere non possunt. VVith Manes they make them
selues Christe and aboue him. VVith the Catharists
they boast of a perfection in this life, & of such wor-
thinnesse as deserueth heauen both for them selues
and others, agreeing vvith Henrye Nicholas that
Arch-heritique, that monstrous head of the frantike
Familie of Loue, who peruerteth all the scriptures,
and glorieth of an essentiall righteousness. VVith the
Anabaptistes, they deny maiestates, by cutting the
of from the principall part of their office, & govern-

4 Clitoveus
de venerat.
Gaspar Rutlá-
dus.
Saunders de
Typ. ador.
imag.
1. Tim. 4.

The heresies
are knowven
& vvhen they
shevv a differe-
rence, they
shall receiue
an ansvvere.

Bullinger ad.
uersus Ana-
baptistas.

A Caueat for Parsons Houlet,

ment in their ouen realms, & countries, making the hogges & swine in cōparison of their Pope, and his annointed ones, to whom no knowledge of god, nor ducty in aduancing Christian religion doth belong.

Such enemies they are to God, as directly set themselves against all the commandements of God not only breaking them, as all other men do, when they say notwithstanding they can fulfill them (as other heretiques haue done) but in the vvhole course of their doctrine quite thvart and ourthrow them.

a They worship many gods.

Exod. 3. 14. & 20.

Deut. 4. 35. & 6. 4.

b Durand. Innocent de officiis missæ. Guydon de monte Roch.

This is manifestly to be seen through out all their bookes.

Saints offices many, all robbing God of his glory.

Read the Be-hiue. fol. 252. 253. 254.

In a steed of one God the soweraine & only Lord, vvho is onely to be worshipped, called vpon, trusted in & praised for al his benefits, they set vp a number of gods exceeding the idolatrous gentiles, robbing God of his glorye, Euery disease must haue a seueral God both in men & in beasts, & must be called vpo with a paternoster for the cure therof, beside the abominable *b* masse, that was made a salue for all soares, that being first had, must prosper al the seers, helpe hunters, purge pigges and preserue hogs, caule rain & faire vvether, deliuer out of purgatory & direct generall coucels. VVhat was it the masse coulde not doe. And yet least there should be lacke for any thing, not so much as the toothake, but it had a saint Apolinari & Valentin was for louers, S. Loe for smithes: Chrispiā & Martin, for shomakers, Nicholas & Cle-tus for clearks, George for warriets. & for England, Andrew for Scotland, Denis for Frâce. James or Iacques, for Spain, & Patrike for Ireland. There was no town, citity, priuate house or country, but they had a sundry saint, patrō or God, vpo vvho they chiefly depēded. Euery church and church stepeple must beare the name of one S. or other, or of al Saints that they might

might match the old idolaters, who had their Pantheō at Rome, & vvhich was more grosse, their stinking reliques must be sought to, not so much as Huberts key, but must haue the vertue to heal the biting of a mad dog, & vpō relique Sunday the Parsōs brich must be hanged out at the top of the steeple. These detestable idolatries buried in the darke, & scatrerred amongst al christians by the light of the gospel, this horrice owl that seemeth to the birds another wonder, & certein other impudent Iesuities from Rome, that they may intangle many in the lime tvvigges, and bring them to the spitte of vtter destruction, labour to reuiue, & bring againe from hell, amongst vs. Surely it can not be, but portende some notable mischiefe, that this Parsons Owle, or rather vvolfe should thus enter into Jupiters Cell, and into our highest Capitoliū to schriche and howle so ylsa- uouredly in the eares of our Prince for the mayntenance of cursed Idolatrie against the trueth of God. But I trust, though yve haue not that olde sacrifice of the Romanes, neyther vsc brimstone or holy-water from vvhom those Popish Apes learned such royes, to purge our cities and temple, yet yve shall cleanse it by a bet ter purgation.

Though a God haue forbidden Images to be set in the temple, that Idolatrie might be auoyded that they might not be as snares to corrupt men, vvhō are prone and apt ynto it, as beeing too vile and insufficient to set him out by: vvhoe is a spirite, almighty, incomprehensible, full of all maiestie and glory: yea, though Christ be God and man, and must haue a spirituall vvorship, so that no Image can set him out and beare his resemblance; yet ra-

Dii.

ther

a Paulus Diae.
Lib. Ceremo-
niarum.

Legenda aurea
Rom Breuiar.
Pontifical.

b Hoc est viris
auius quod
noctua. &c.
Eglog. 9.

c Alexander ab
Alexandro Ob
bubonem aut
lupara Cellum
Iouis aut Ca-
pitoliū in-
gressum Sul-
phuris & quæ
lustratione vr-
bem & Capi-
toliū expia-
runt.

d Images for-
bidden.

Exod. 20.

Dent. 4. 12.

Esa. 41.

Is. 5. 21.

A Caueat for Parsons Howlet,

Abac. 2.18. &c

James praied
to Iosephs
stafte, & there-
fore we must
pray to Ima-
ges.

Read the trim
arguments in
that 2. Nicen
Councel, and
you shall see
good stuffe.

• Epist. Adrian
A. 2.

Horrible blas-
phemie.

See Vauses
Catechisme &
others that
commonly
leauie it out,
One printed
at Antweipe
by the com-
mandement
of the King of
Spaine.

Tho. Aquin.
super mandat.
Esa. 66.1.

Mat. 7.19.

b The name of
God holy.

George Vv-
cellus in his
retraction swe-
reth horribly.
Prophaning
and swearing
comon vvith
the papists.

ther then they vvill not haue * God the father like an
old man, decaying in nature with a vvwhite bearde,
and a balde head, and haue a Roode of fixe foote
long in euery churche, they vvill quite leaue oute
this *second commaundemente, and because they
vvould not be taken vvith the manner, all the world
knowing that there be ten commandentes, they
are sayne to vse this bad shift, to chop and slice the
last into tvvo, God hauing made it but one, yea
hovvsoeuer the heauen of heauens cannot containe
him, neither dwelleth hee in temples made vvith
handes, yet these enemies of his, vvill bring him into
the compasse of the earthe, they vvill dreame of a
broaden God, vvherein vvhen wormes breede, they
will cruelly burne him vvith fire: in despite of God
they vvill worship these images, vvith the same wor-
ship that belongeth to the holy trinity, whome they
feigne to speak, to sweate, and to do great wonders.
b Though the name of God be precious, and to be
honoured of al his children, yet these enemies vvill
svveare in vaine by him, and because all their reli-
gion is carnal, & they imagine of God, as they paint
him, & set him out in all respects like a man, so the y
prophane his name in all their idolatrous vvorship,
they svveare also horribly, by soule, bodye, bloude,
heart, in their common talke. For from them not
only sprang the dishonour of his name by their ido-
latries, Masses, Dirges, Trentals, vvyl vvoorshippes,
deuised religion, charmings, coniuring of creatures,
magical abusing the scriptures, but also that horrible
svvearing by al the partes of a body, as if he vvwere a
man, vvwhich is vsed of villaines and Ruffianes vvho
are vvont to leaue no part of a body vntorne. And
vvhen

vvhē they haue done vvith him, then they runne to their masse, other idolltes and creatures, bothe of their ovvne making, & otherwise flatly *against the scriptures. This is common I say amongst papistes. not onely in their accustomed speeches, but in their *solemne assemblies and places of iudgement, and vvhere they should shevv greateſt sayth and trueth: vvhiĉ are the very ſeede of fearfull periuries. And in al these cases their consciences remaine vvithout all touch, because they make account of some three halpeny satisfaction, vvhiĉe they may obtrude to God, and he shall not refuse it, as they say, for a iust recompence. If they vvill charge vs vvith the like, they cannot, and their owne mouths shall vvittnesse for vs, because, they make it a mark of an heretique as they account vs, if he svveare not lustily.

As for the Saboth, they neither know vvhat it is, nor how to keep it by any vertuous or godly exercises, seeing they haue none amongst them. And therfore al the abuses that haue pestred the vvorld this long time, haue sprong from their idolatries. Besides: they defiled it vvith abhominable stage-plaies and enterludes, vvith bayting and tearing, of Bulls, Bears, & other beasts, vvith reuelling & rouing like mad dogges. They cared not vvhat deuise took place, vvhat pastime vvēre vsed, though therein the diuell himſelfe vvēre serued, so they might keep the people quiet and occupied in ignorance, holding them from the light of Gods vvord: And therefore their exercises vpon these holiest dayes, vvēre filthy vvhoredome, drunkenness, misrule and dissolute dealing. Nothing vvās vnla vvfull if once they heard their abhominable masse, vvherein their opinion in

Esay 18.19.

Ier. 12.16.

Soph. 1.5.

Deut. 6.13.

& 10.20.

a Examples of periurie in papistes, reade

Ma Par. of the periurie of Romulus in the besieging of Auinion a Legate of the popes in the yee 1222.

Also before that of the breache of the othe of the

cleargie to vvard Henrie the first, vvhen they dispossessed his heire,

and crownd king Stephen.

And in the othes of Step.

Gardiner, Bonner, & the rest

that vvēre svvorn against

the Popes supremacy, and

yet afterwards reuol-

ted.

b The Saboth to be religiously kept.

A Caneat for Parsons Howlet,

The Saboth
day most vvic
kedly prophane
by papists
both in their
meetings, by
idolatryes, and
abrode, by li-
centious and
outragious e-
normities.

Rom. 2.2.

The seconde
Table.

that point vvas not so much to be blamed. For ha-
uing committed the most horrible sacriledge in the
worlde, why shoulde they make bones at any other
sinne whatsoeuer? True it is, that they blasphemously
charge the gospel with these abuses and corruptions
but how vniustly, all the vworld may iudge, and their
own consciences shal conuince them, sith they were
hatched vnder their ovne vvings, and the Gospell
doth from time to time disproue them, reform them
and hath gained against them. And euen as the sta-
ring eyes, and ill fauoured face of an Ovle doth
bevray his kinde, and al the birds of the field know
him, as soone as they see him, follow him and vvon-
der at him: So these foule abuses bevray by their fe-
ther, that popery & idolatry hatched them first forth
into the vworld, vvich banished the doctrine of faith
and repentance, from amongst the Sonnes of men,
and lulled them asleepe in deepe security, so as they
vv ere carelesse how they lued: seeing also that after
their death, they might buye out their sinnes for so
small a value. Howsoeuer they deny these thinges, a
day vvill come vvhe the iudgement of God, vvich
is according to trueth shal conuince them of them,
and they shall feelee the vveight of them.

As for the second table, they vvho are found such
rebelles to God, howe can they yeelde the duties
that are due to men? As therefore they dishonour
God, so they yeeld no honour to those chief instru-
ments & preservers of their life. Their princes, and
Magistrats, vvhom God hath set in the highest place
that vnder the shadow of their vvings, they mighte
enjoy their vvives, children, goods and lands, might
haue peace: and be shadowed from tyrants and op-
pressors

pressors, from sorten povver and vsurpers; they neuer regarded. Alwayes they bedavvbed them vvith termes of reproch: And though *God, to put both them in minde of theire dueties, and vs of that reuerence vve should yeld him, vouchsafeth to communicate his own names vvith them, and *they are called Gods, fathers, his ministers & substitutes, yet they called them the secular povver; layety none of the cleargie; vvhich terme if they vnderstand, charge the maiestrats to be none of the Lords inheritance. As for spirituall fathers and pastours, that brake the bread of life sincerely and truely vnto them; they euermore rewarded them vvith fire and svorde, for their labors. Their natural parents they brake from, not to follow the truth; but to be votaries & folowers of sect matters, such as Benedict, Bernard, Bruno, Augustine, Albert, Frauncis, Dominicke, and such like, and if they married; they bestovved themselves most commonly as pleased themselves. And novv, so nevvfangled they are, & diuers in their professions; of Iesus they vvill be called Ietuits, or of the societie of Iesus; as though the aunciente name of christians vvere not holy ynough to setue their turn vvherin they iumpe vvith such as vvill be of the Family of Loue; disdainig to bee of the household of ffaith, as to bafe a name for their deuised estate. And though that late vnlavvfull Chapter of Trent haue confirmed this nevv deuised order, yer that it may be an euident argument of the constancie of their Councelles, it is against their ovvne Constitutions that ordered long before their hatching, that there should be no more such orders as they found themselves pestred with. For they vvere vveary of the in-

Exod. 20.
Dan. 7. 6.
Deut. 17.
Psal. 51. 6.
Prou. 16.
Rom. 12. 10.
Rom. 13. 1.
1. Pet. 2. 3. 17.

They called them the lay and secular povver, sv vine &c.
1. Pet. 5. 3.
Tit. 3.

Conci. Peraet.
an. 1215.
Concil. Nicen.
1539.
In capite vlt.
Extra v. de religiosis domibus.

A Caueat for Parsons Howlet,

*a Petrus Alia-
censis tract. 4.
de reformatio-
ne ecclesie.*

*Exod. 20.
Gen. 4.
Deut. 5.
Leuitic. 29.
Mat. 5.
Ioh. 8.*

*Psalms. 10. 7.
Rom. 3. 15.*

finite swarm they had already, and therefore one of their own 4 Cardinalles 24. yeares before this blasphemous sect issued out of the bottomlesse pit, hauing a charge committed vnto him, to giue notice of things that were to bee reformed, sayth playnly, that if suche beggerly orders, were suffered to encrease as they began, it would ouerthrowe all. And in this I hope he shall prooue a true Prophet, And the name of Iesus, beeing of his office, this new broode, by taking it vpon them, vvhath doe they else but auoyv themselves members of Antichrist

Of the price of mans blood, which ought to bee precisely kepte, and preserued, they haue no regard. They poure it out as vvater, & the *earth crieth for vengeance, for that shee hath drunke vp from their hands, such aboundance in al places, filling the world ful of vvildows, and pore Orphans, They are so farre off: from preseruing life vppon which God the author of life, hath giuen such special charge, that they vvill picke occasions and take the least, forcibly to bereue men of them. And this they vvill doe, not to execute iustice, but for hatred of righteousness, and for professing the trueth, without al coulour of iustice deuising al kind of torments, least they should die to easily, worse then euer did Nero, Dionisius, Dioclesian or the rest of such like tyrants. They cōplayn of hard dealing, but he that shal enter into their tragical stories & see their practises in al countries, their proceedings and executions, shall see plainly, vvwhose children they are, by their bloody murders, and merciless slaughters. But as this is a note that Antichrist and his members, whose kingdom stands by blood, shal haue *feete swift to shed bloude, so is it a note of

of Christ and his kingdome, to be pursued of these, to be killed and put to death, vvhcn vve lye before them as sheepe, not before the sherers, but as before butchers, and yet open not our mouths and are led to the slaughter, not for our euil and vnrighteousnes but because vve reprove them of sinne, holde oute the glory of our Christ, and renounce their false doctrine. VVho knoweth not that they must needs confesse, that they are vnable to keep this sixt commandement, if they did vnderstande that vvhiche Christ deliuereth Math. 5. that *collorique* passions and reprochful taunts, vnderferuedly bestowed, were branches of murther, but their Pharasaicall & loose interpretations of the cōmandments of God, both deceiued themselues, and infected the vworld vvith this contagion, that man being able to fulfill the wil of god needeth not much to be beholding to Christ but of this I haue said afore.

Esay. 53.

Math. 5.

Iohn. 1.

a Anger, Cholerike passions Taunts.

b Adulterie raigneth in the Popes kingdome. See Bale de pontif. Rom. in the preface. *c* Iouianus pontanus de immanitate ca. 6. Epist. Huldreich ad Nicho. primum. 265. Reade that vile epistle of Clem. part. 4. Tom. 1. Conc. and the dist. cap. dilectus. causa 12. q. 1.

As for adultery, vvhere reigned it more, then amongst those contemners of marriage, *b* vvhere were the heads of 6000. children and their bones founde in a ponde, and vnder *c* alters, in caues and drye trenches, in their abhominable houses, but amongst them VVere not al their Cloisters, Abbeys, and Nunneries, very stewes and brothelhouses? Despis- sing Gods ordinance it vvas his iust iudgement to giue them vp as he did the Genriles, not onely to spiritual vvhoredom, but to bodily, that they should followe the lustes of their ovne heartes, and defile themselues one vvith another through most beastly filthines, that their Colledges, Abbeys, Nunneries, and religious houses, should be infected cyther with vnnaturall and vntimely murthers, or vvith liuing

bastards

A Caueat for Parsons Howlet,

Rom. 1.
The vices in
religious hou-
ses.

a Epist. Belgar.
ad Nico. prim.
Auent. lib. 4.
VVoe bee to
thē by whom
offences come
Mat. 18.
August. contra
Iulia lib. 5. c. 3

b M Censurē.
Fomes peccati
non peccatū.
All the patri-
mony that the
Pope posses-
seth, he hath
vvrung and
stolne from
Emperours &
princes. The
dukedom of
Sicile, & many
Earedomes,
Apuleia, &c.

bastards and dead bones, or els that they should be filthy Gomorians and sodomites, that ^aleaving the naturall vse they should commit vnspeakable vickednes, vvhich contrary to this commaundement they nonrished vvith all kinde of pleasant delighres, idlenes, pampering of the flesh in their greatest and most solemne fastes, they made their choysest teasts, with all kind of dainties & finest iunkers, drinking all kind of sweet wines, that they might fully feed vpon the pride & lust of the eye, this ^ais so cōmō in Rome as I haue partly sayde before, and smelleth so strong throughout all Christendome, that it hath turned many, that are euen but naturall men, who otherwise coulde haue fauoured their religion, from them: and beeinge wonne by the Gospell, presently loue the trueth, and a great number of others stumbling thereat, haue falne to irreligion and flat Atheisme. Herein also they shewe themselues most vnskilfull of that sinceritie Christ speaketh of, when hee forbiddeth the raunging of the eye, when by no meanes they vvill acknowledge concupiscence to be sinne, and in respecte of their false doctrine *b* are faine to denie the definition of sinne, to vvit, that sinne is the transgression of the lawe of God, yet because it is reprobued by Christ himselfe, they are faine to yeeld a litle, that it is the nourishment of sinne, and not sinne it selfe.

As for temporall things, though they be of leaste accounte, yet they steale them both from Princes, and all sortes of people. Neyther vvill their pretended title of right helpe, though it be confirmed by olde and vvorme eaten prescription, to ouervvay the commaundement of G O D, vvho vvill

not

not haue one man to encroch vppon another mans possession, and yet they haue made a spoile of all callings, getting into their handes the possessions of the whole worlde. That they rob fatherlesse children and vvidowes, vnder the pretence of long prayer, by their dirgies and trentals, and suche paltrye robbing deuises, yea that they ^bmaintein thest committed in time of necessity, it is more then apparant

For bearing false witnessse, the false papist will not sticke to belye the mosste blamelesse Christians in the vvorlde, and to charge them, though with no colour, vvith mosste palpable vnruthes, eyther to bring the trueth into hatred, or them to the fire.

They will make no conscience falsly to accuse the notablest men, & most singuler instrumētts that euer haue bene in the church of God, the dust of vvhole shoes they are not vvorthy to licke vp. And herein they shewve themfelues like their father the diuell, vvho vvvas a lier from the beginning, an accuser of the brethren, malicious and ful of poyson. And most liuely amongst the rest, hath that notable Apostata Hieronim Bolsek expressed the image of his father, in that filthy & slanderous booke that he hath written of the life of that excellent man of God Iohn Calvin, whom without all thame being layde vp in peace, a great vvhile since, and buried vvith Honour, he taketh out of his graue, and gnauveth vpon his dead carkase and bones, more barbarously then any tygre or carian Crowve, the enuye of vvhole honour and hatred of Gods trueth, thonghe it haue sharpened his serpentine tongue, and framed accusations, cythere vppon ghesles or slanderous reportes, yet his innocenteye is so confirmed, by so

many

^a Read Abbas
vtp sub. 198.
^b necessitas famis excusat.
a facto.
De cons. Dist.
5. cap. Discipulos.
^c Lying & false vvitness bearing condemned.
Exod. 20. 23.
Deut. 5.
Prou. 19.
1 Reg. 21.
Mat. 7.
Luk. 6.
Ioh. 7.
1. Cor. 4.
Iam. 4.
Prou. 25.
Apoc. 12. 10.
^d This Bolsek vvvas first at Geneva. and troubled the Church, barking against the most comfortable doctrine of Gods euerlasting predestination, novv he is become a runnagate Papist. See Calvins Epistles, and Bezaes also that make mention of him.

A Caueat for Parsons Howlet,

The trueth of
God depen-
deth vpon no
mans person,
neither do vve
measure it by
mens liues,
but rather
their liues
by it.

many rare monuments of learned works, and graue testimonies of those that lamente his lacke in the Church of God, that though he swelt his heart, and burst for anger, he shall neuer bee able amongst the godly to empaire his credite, the value of the paring of a nayle or one haire, much lesse hurt the trueth of God, which dependeth vppon no mans person, but haue credite and authority from God the only author thereof. Let the vvhole armie of these slaunders, that ly by tradition one from the credite of another, doe vvhath they can, the trueth shall stande inuiolable. Howsoeuer men haue their faultes, vvhoe as they are men haue the infirmities of men, and must plead mercie before that sincere seate, yet this false vvitnessse bearing, reacheth not to men, but to the dishonour of God him selfe, and therefore that railing Staphilus, Lindane, VVicellus, Vaquerius, Cocleus, Frarin, and others, that belche out their malice againste Luther, Beza, and suche like instrumentes of God, doe but barke in vaine, like dogges againste the Moone, that is farre from them & without their reach. Their lies are so notorious, as that of Luthers and Caluines death, that vvhole countreies can and are ready to testifie the contrary. But admit that some of these things vv ere to be credited, reported by indifferent men: yet considering these vvretches to be shameles and malicious enemies, howv vnequall a thing vv ere it to accept them for vvitnessses, beeing of a false and contrarye Religion, beeing euen contumed vvith malice and enuy againste them, vv whose learning and rare gittes they coulede neuer attaine to: and hauing no conscience in greater matters, vv il make no conscience

to belye them, being aduersaries to their falsehoode and superstition, vvhom they labour to bring into hatred, that they may vvinne some credite to them selues, being in deede but monster s in the shape of men, such lyers and slaunders, backbyters and railers, as are more fitte, I am sory to speake it, to declayne agaynst VVispes, and to be set vppon Cuckingstooles vvith scoldes, then to bee admitted to giue euidence agaynst such godly, graue, and learned fathers. But this hath alwayes beene the propertye of the kingdome of darknesse, to slander the trueth, and the true professors therof. They haue not spared the Prophets, Christ himselfe, nor his Apostles, and therefore vvee must not looke that they vvill spare vs. Trueth vvas alwayes hated of lyers, and none finde greater friendship in the vvorld then the children thereof. He can say little, that being corrupt of nature, can not speake yll: but he that speaketh the trueth, is of God. This hath hene the practise of popish heretikes, vvhen they find themselues too vveake to mainteine their wilfulnes, then they fall to playne rayling and lying. Then haue at Beza, at Caluin, at Luther the dutch Beare, vvwhose Mother vvas a vvhore and slept by the Diuell. Then Caluine to get credite to his doctrine, must be made a miracle worker (wil he nil he:) though the myracle in deede (if any such were) be a set out to haue bene attempted by one of their ovvne Iesuities, vvho in steede of raylinge a man from deathe, killed him, and vvas sayne to entreate the VVoman to be contented, and so persvvade the people, because he could not effect it, that it vvas long of their vnbeliefe. This goodly tale is set out by Surius, and

dubbed

Mat. 10. 34.

Luk. 6. 40.

Ioh. 13. 16. &

15. 20.

Iohn 7. 7.

a The practise of popish pedling preachers and pelting writers.

VVe stand not vpon miracles, but such as vv ere vvroghe by Christ and his Apostles.

This vvas printed in the Dutch tongue and reported to haue bene done by a Iesuite.

A Caueat for Parsons Howlet,

Surius com-
ment. breue. in
orbe gest.
Bolsecus in
vita Ioa. Cal.

dubbed since forsooth by that Apostata Bolsecke. But the children of God, they deale by trueth, they take no aduantage of any enuious accusation, nor stand vpon vain coniectures, and ghesies, as they are vvot to do: vwhat papist hath euer taught, in expounding this ninth commandement to refrain fro vnsearsonable and vncharitable report of their neighbors faults, blemishes or credite? and yet the truth is, and knowvn to them that scan this commaundement aright, that the same God which forbiddeth vs to defame our brother; doth therewithal enioyne vs to be as carefull ouer his credite, as ouer our own, and not to speake of our neighbours faultes, but to the ende that they maye bee amended, and other warned to take heed of the like, vvich is wel known to be only practised amongst the professours of the Gospell, and not amongst them.

Lastly concerning coueting our neighbors house, vvise, seruant, maide, Oxe, Ass, or any other thing, they thinke this lust (as before I haue partly mentioned) to be so farre from sinne, that they vvill not onely possesse whatsoeuer a Christian man hath, but they vvill neuer be satisfied, till they haue his life also, if his religion pleate them not. As for concupiscence it selfe, flying thoughts and desires, vvliche the *lawe condemneth, they make no account of them, though by them it bee manifeste, that vvee are in that respecte not fully replenished vvith the spirit of G O D, nor free from that corruption, vviche vvee oughte daily by newnesse of life to grow vnto.

Such enemies to God are these papists, that they subuert al religion, teaching for doctrin the vnfauo-

Gen. 6.
Exod. 20.
Deut. 5.
Pron. 6.
1. Co. 10.
Heb. 13.
Rom. 7.
Iam. 1.

ry precepts & traditions of men, they mingle their
lead with the Lords gold, and fill his haruest full of
darnel. They breake, as you haue heard, al the com-
mandemens of God, to maintein their own waies,
and stop from vs the springes of the vvater of life,
that vve might drink of their puddles. For their own
dreams they make vs forget the name of our God,
and leade vs from that simplicitie that is in Christ
Iesus, They are vnthankfull vvretches for al Gods
benefits, and to asay grace vvith them, vnlesse it bee
after some mumbling sorte in an vnknowen tong,
eyther before meate or after, is a note of a ranke
Heretique.

Mat. 15.
Iere. 2.
Iere. 3.

For this vvvas
objected a-
gainst the
vvaldenses in
quodam libr.
inquisitorio.
Reinerius.
Panoplia.
Lyndani.
This is their
common pra-
aise.
Ephes. 5.

At their tables they neyther loue to talke, nor
to heare any thing of God, of his word, religion or
any godlines, but al their delighte is in idle talke, ie-
sting, scoffing, taunting, mocking and nipping at
them that be absent, or beeing present bee better
disposed then themselues. They wil talke also fil-
thily and vnshamefastlye, to recreate both them
selues, and suche fleshly familiars as themselues be.
They naturally hate the word of God, and sit vpon
thornes, vvhere the exercises of it are vsed. And if
they lay iust accusations and execute iudgements
vppon heinous offences, yet they doe it not in
loue, but deuise things that were neuer hearde, nor
thought of. If they be of Parsons Howlets hypo-
crites, and come of purpose to church to deceiue the
prince, and delude the lawes, and most of all them-
selues, they are there vvithout all reuerence, either
nodding and sleeping in the time of the exercise,
or else vvalking and iangling, or carried avvay with
idle and vnprofitable imaginations, or else occupied

Though this
be too com-
mon a thing
among all, yet
it specially be-
longeth to the
papists.

in

A Caueat for Parsons Howlet,

in some popish paltry booke either printed at home
or brought from beyonde the seas, or else they are
vatching for some aduantage, agaynst the painfull
and godly minister, euermore lying in waite, to stir
vp strife, and to disquiet the Church. They are neuer
merry, when there is any communication of good-
nesse, then you trouble them, they come to bee
merrye. they sweate for anger, vwhen they cannot
supresse it. Of diuelish malice and spite they hate
God, detest their neighbours, and their owne soules
abhorring al godlines and honestie, to * whom sto-
len vvaters are sweete, and a whore is more amiable
then a spoused wife. Pighius is commended in an o-
ration for it, & one Giradus against Bucer, a Colen
diuine, sayth, it is better for a priest to haue an hun-
dred vwhoores then one wyfe. Aquinas sayth, that
marriage is to be auoyded of them that tend to per-
fection: Durand sayth it is not expedient. Lightly
they vvil neuer marry, they vvill oftentimes be vvell
whited, & then they can raile roundly, then we are
heretiks, Puritanes, & what not? & a golden day will
once come, vwhen we shall burne for it, or else they
vvil not bestowve so much cost on vs, a thrust vvith
— a sword, a knock vvith a halbert, a pot vvith a gun or
— a halfe peny halter shal serue for al. They vvil vvhis-
per from place to place, and from one to another
and vvpon their ale-bench, vvhat dayes are these,
vvhat vvickednesse is in the world, See the liues of
these Gospellers, vv as there euer such couetousnes,
nowv al for their vvomen, vvhores and bastardes. O
the golden vvorld is gone, vvhen vve had 24 egges
for a peny, vvhen vve mighte goe to this religious
houle and that, and haue good chere our bellies ful,
and

Pro. 9.17.

Staphi. against
Illiricus.

* All these
goodly tales
run amongst
them from
one to ano-
ther.

and no man can saye, blacke is your eye, or from
 whence come you. They say the Masse is naught,
 but I can not tell, then vve had a mery vworld, and
 all things plentie, O since I can remember, vvhath
 myrth vvas there in all townes, in our villages and
 vvakes, vvhath good felowship: vvhenn no mans wise
 vvas in safetie, when few mens daughters were ma-
 rryed vyrgins: and as for mens seruants, they had
 more myrth then in a day, then they haue nowe in a
 hundreth. Then they sang and sponne, they medled
 vvith their ddales, and liued by the sayth of others:
 Nowe they are so bookishe, become so vvise and
 learned, that they vvill meddle vvith the scriptures.
 It was neuer merry vworld since there vvas so much
 talke of the scripture, since euery cobbler and Tin-
 ker durst meddle vvith it, and a byble must stande
 in euery vvindow: VVel, the Queene cannot liue
 alwaies, and when our day commeth, vve vvill bee
 euen vvith them, they shall stand at our receite and
 curtesie, and then our argumentes shall make them
 to stovpe, or else to therve vs a fayre payre of
 heeles: VVhen they heare of any ouerthrow, mur-
 ther, or cruelty against the professor of the Gos-
 pell, or that some noble captaine that goeth vvith
 them is slaine, then they banquet one another, they
 iere and laugh together, and looke as bigge vpon vs
 as if their day were alre ady come, & they vvare al-
 ready become Lords ouer vs. But he that sitteth in the
 heauens shall laugh them to scorne, for he seeth that their day
 is comming. The sword that they haue whetted and drawne a-
 gainst vs, shall enter into their owne harts, & their bowes shall
 be broken. The Lorde will break the armes of these vvicked
 ones, and holde vs vp vvith his owne hands against them. For
 they

The com-
 mon speech of
 papists.

Psalm. 37.

A Caneat for Parsons Howlet.

*Ioh. 4.
Mat. 24.*

2 Tim. 3.

they are those false vvorshippers vwho vvorshippe
(as * Christe sayde to the VVoman of Samaria)
they wot not what Deceitfull * prophets they are,
that tel vs here is Christe, there is Christe. The cake
ouer the altar, the roode in the roode lost, the image
vpon the crosse, and such like stuffe, but vve are cō-
maunded, not to belecue them. They are such (be-
sides that generall condemnation, that is in Adam
vpon all flesh) vpon vvhom the wrath of God is spe-
cially declared frō heauen, for their vngodlines and
vnrighteousnes, for they suppress the truth, & hold
it vnrighteously by an vniust possession. They * are
vwithout excuse, because when they knew God, they
glorified him not as God, but became vayne in their
reasonings, hauing their foolish harts blinded, thin-
king them selues to be vvise & learned, they became
fooles, & turned the glory of the inconuptible God
into the framed image of a mortal mā, of birds, foure
footed beasts & creping vvormes. For they worship
a man for S. Mathew, a byrd for S. Ioh. a calfe for S.
Luke, and a Lyon for S. Mark. This is the cause (as I
haue said before) that they are given vp to the lusts
of their owne hearts (as the Gentiles were) that they
should from spirituall vvoredome fall to carnall, &
cōmit vnspeakable euils, defiling their owne bodies
amongst theselues. For they haue turned the truth
of God into a lye, and therefore it is his righteous
iudgment, that they should be given vp to belecue
& delite in lyes, that passing ouer the Creator, who
is blessed for euer, they shoulde vvorship creatures.
All the vices vvherewith the Apostle chargeth the
Gentiles in the first to the Romanes, and the roote
vvhich he proueth to be in all flesh, are apparantly

in

in them, not only by nature, but in a full practise & execution. For they are wholly giuen vp to follow them with a full foote. They are full of * vnrighteousnes, fornication, wickednes, couetousnes, lasciuiousnes, enuy, murther, debate, deceite, euil conditioned; they are, whisperers, backbiters, haters of god, doers of wrōg, prowde, boasters. They are false * teachers which bring in damnable sects, denying the Lord that hath bought the, & through vñō the vwaye of truth is euil spoken of. Presumptuous they are and stubborne, fearing not to speake euil of the, that are in authority. They count it a pleasure to liue heere deliciously for a time, & to follow their own deceivable waies, searing one another: amongst theselues & backbiting the truth. Read that liuely description of al the Popish clergy, in that 2. epistle of Peter and the 2. chapter. They haue eies full of adultery, and cannot cease to sinne: they lay bayts for instable minds, hauing harts exercised to couetousnes: they are the cursed children of Cain, & haue forsaken the right way: they are gon astray, following the vwaye of Balam, the sonne of Bosor, who loued the reward of iniquity. They are vvelles without vwater, and cloudes carried about with a tempest, to whome the thicknes and mist of darknes is reserved for euer.

Rom. 1. 28.

2. Pet. 2.

Thes. 2.

See whether
their dayly
practises
proue not this
to be true.

Such enemies of God they are, as exalt the sonne of perdition aboue al that is called god, or worshipped for God. They allow his dispensations against God and his lawes, and as for his sake (such beastes they are) they set them selues against God: So doe they not care in regarde of him, and in respecte of that idoll the masse, to betray their ovne country, Prince, Parents, kinsfolkes and friends to the ve-

A Caueat for Parsons Howlet,

riest straungers and enemies in the world, yea and to lay downe their owne liues, Let any come forth & deny this, if they can with any colour of truth. Our country hath founde it too true, and there is none that haue had any dealing in any place of credit vnder her Maiestie, but can confirme it by particulars in their continuall practise, not only for casting abroad their traitorous libelles, but also for sending into this realme their pestiferous and trayterous bookes, and bulles against the Queenes maiesty, & her honourable counsell, state and peace. that haue bene the very sparks and firebrands of rebellion, & would haue bene of further flame and greater destruction, had not God in his greates mercye, by the light of the gospell, taught and instructed men, how they should hold themselves in dutifull loyalty, and true obedience, But of this a little more afterwards.

Such enemies to God they are, as deuour pore widows houses vnder the colour of long prayers, & sticke not to compassse sea & land, to bring men to their false fayth, or else to death, as Alphonfus did by his own brother, Ioh. Dinzus. * Blinde guides they are, wicked fools, tithers of mint, Anise & cumin, omitting faith, iudgement & mercy. Hipocrites they are that make clean the outside of the cup & platter, but within they are full of rauen and *excesse. They are vnto the Pharisees; VVolues in sheepes clothing, painted sepulchres, outwardly glorious, but within full of rotten and dead bones. They beare a shew of Christianity, and yet are full of iniquity and murder: they *say, if they had ben in their fathers daies: they would not haue slaine the prophetes and apostles: and yet make what they doe in all Countreies

a Hardings
sundry books,
Sanders, Dor-
man, Rastall.
Sundry libels
in anno. 1580.
very trayte-
rous against
the state, and
against the mi-
nistry, scat-
tered through
out the realme.
A common
practise a-
mongst them,
to be reuēged
by Libelling.
Math. 23. 14.
Mar. 12. 40.
e Ioh. Sleij. li. 17
Cris. in mart.
Mar. 15. 14.
& 23. 16. 24.
Luk. 11. 24.
Mar. 7. 13.
Luk. 11. 39.
40. &c.

and the rest of his darke broode.

tries against the christians. Let Queen Maries time, the continuall murders and trecheries that haue beene in Fraunce, Flaunders, Spayne, Scoiland, Ireland, at home amongst our selues, & abroad, where-foeuer Antichrist hath gotten in a toote, beare wit-ness. Are not these therefore enemies to God? Is not Antichrist the Pope, of vvhome all this hellishe rovt hold, an enemy to God? Is not his seat where he sitteth, the doctrine he teacheth, the maners that he professeth, quite contrary to Christe, and playne marks of his Apostasie? Is not Rome (as *Franciscus Petrarcha* calleth it) the whore of Babylon, the mother of idolatrye and fornication, from vvhence all shame and reuerence is departed? Doth not Peter in the first epistle vnder the name of Babylon name Rome, by their ovn confession, and by Hieromes ovyne interpretation, and as *Campion* him selfe graunteth? And therefore, as *Iohn* describeth it, it is that Romane vyhoore that sitteth in her Scarlet robe, full of names of blasphemy, the habitation of diuels, the holde of all foule spirites, the cage of all vncleane & hatefull birds: out of vvhose cup, al the nations in the vvorlde haue drawne the draught of the vvine of the wrath of her vvhoredome.

Such enemies they are, as through the effectual wor-king of Satan admit all decaueablenes, deny the word of truth, to whom God hath sent strong delu-sions, that they should beleue lies, and preferre the grosse fables of a lying legend, before the blessed by-ble, receiuing as a iust recompence, the fruits of their cursed rebellion, to vvit, ignorance, blindness, a levd vnderstanding, and in the ende iust damnation.

Suche enemies they are, as giue heede to spirites

E iii.

of

a Bern. sermo.
33. Cantic.
Marcel. Palin.
in Leon li. 5.
b Franci. Petra.
epist 20.
Hier. in Catal.
script. eccles.
in Mar. co.
Auenin, lib 3
num 537.
Abb V p. 198.
Apo. 18.

2. Thes 2. p. 10.
11. 12.

A Caueat for Parsons Howlet,

1. Tim. 4. 1. 2. 3.

Mat. 23. 17. 29.

Luk. 11. 52.

¶ Marcel. Pali. li. 6. de sceler. omnium ordinum.

¶ Rome a particuler Church, no Catholike Church, to whom the Greek church would not be subject.

¶ Absurditie of transubstantiation.

¶ For this point read the fumbling of their owne scholemen.

¶ Anno. 425. Prisceanns & Cyrus the first auth'rs Anno 479.

¶ Niceph. lib. 18 cap. 45.

*of errour, to the diuelish doctrine of such as spea
false thinges through hipocrisie, hauing their con-
ciences branded vvith an hotte yron, are *grie-
uous vvolumes, making no conscience to teare and
deuour the flocke, *concealers of Gods counsayles,
speakers of peruerse thinges, and dravving dis-
ciples after them. For they vvould haue al the vvorld
to follovv them vvithout any examination. They
shut vp the kingdome of heauen, and vvill neither
enter themselues, nor suffer others to enter. They
are Hipocrites and Gomorrians in deede, of the
seede of Cain, children of the diuel, blasphemers &
bloudy persecuters. They hedge in the Catholique
Church, like the Donatists, unto a little corner of the
vvorld: They crye, they bare the catholique church,
and yet vvould dravv vs to one that is more particu-
lar then many others of the Greek, that vv ere neuer
ioyned and continued vvith them. And none must
be of their Catholique church, but such forsooth
as subscribe to their synagogue, much like as if they
should affirme, that all Christendome vv ere to bee
included in Kent. They confounde the humanitye
of Christ, making I can not tel how many thousand
bodies, turning the Godhead into the manhood, &
the manhood into the Godhead, agreeing vvith all
the auncient heretiques that erred about his diuini-
ty and humanity: for vvith the Eutichians & Mo-
nothelits, they make him to consist of two natures,
but not to haue two natures, neither two vvilles:
or else they make him to haue a phantasticall body,
as Marcion Cerdon, and Manes did: to be, in infinit
places at once, in heauen and in earth, denying the
trueth of the humanity: as Valentinus, they make
him

him to haue a body of an ayrie, insensible, and inu-
sible substance, as also Apelles did: vvhether his
*ovvn vvord teacheth vs, that vve should not be-
leeue him to be present in body, except by our sen-
ses vve could perceiue a difference betvvixt him &
a spirite.

Lu. 24. 39. 40.

Such enemies they are, as beleue they cannot be
sued, vnlesse they bee subiecte to the Pope, vnlesse
they acknowlege him to haue all authoritie in
heauen, earth, hell, purgatorie, and vvheresoeuer.

Do not they herein plainly deny God, from vvhom
alone is all saluation, as did Hebion, Cerinthus, Ba-
silides, Carpocrates, Photinus, Artemon, Paulus Sa-
mosetanus, Ennomius, Aërius, & Theodotinus, vvhe
they vndoubtedly beleue that the Pope can for-
giue sinne? A grosser heresie, then euer the *Scribes
and Pharisees vv ere infected vvith, vvho deeming
Christ to bee onely man, thought it extreeme blas-
phemie for him to take vpon him to forgiue sinne.

They are persvaded that the Pope by his Benedi-
ction can make thinges more holy then euer God
made them in their creation? that he can dispence
vvith Christe, Peter, Paule, Moses, and all lawes
both of God and man? VVhosoeuer kisseth his
shoe, though hee vv ere excommunicated, yet for so
doing he hath cleane remission *a pena & culpa*, both
from the punishmente and faulte. VVhat shall I
saye? they are suche enemies to God, that they be-
leeue vndoubtedly, that if a prieste or one in holy
orders know an harlot carnally, hee sanctifieth and

*Pope Lucius
24. q. 1. cap.

Recta.

Calixt. dist. 12

Non decet Ni-

chol. dist. 22.

omnes Greg.

dist. 80. cap. 52

qui.

Mat. 9. 3.

*Pope Hildeb.

ex plar.

In vita Gre. 72

Bulla Cle-

mentis.

Panormit er-

tra de divor-

tiis cap. fin.

Summa Ange-

lica in dictio-

ne Papa. & c.

*Sigilm. Nea-

po Decisiones

rotæ in decisi-

onum tertia.

Ant. Maria in

addit. 1. Decis.

rotæ.

Nouas. Ekius

lccorum com

munitum cap.

de ecclesia. 5.

*Glossa in

q. 6. Authorit in glossa. Ekius de confid. Statuta canonum. *Glossa in
ca. 11. cap. Ab sit.

B. iiii.

blesseth

a This is like
the vway that
Iulia deuised
for triall of
their mortifi-
cation, to laye
men and vvo-
men together,
and a crucifix
betwixt them
Agrip, art. 22.
Mant in Alph.
Non abiuram
incont. nentia,
sed matrimo-
nium.

b Clement
vvith one
drop of this
bloud: whiche
Iuli the thir
had at Rome,
al England
vv as pardo-
ned. 1552.
Non obstan-
tibus consti-
tutionibus, &
ordinationi-
bus Apostoli-
cis ceterisque
contrariis
quibuscumque
c Siluest. Prie-
rius contra
Lutherum.
Stanislaus
Eechinius in
Chimæra.
c Alb. Pighius.
Hierarch lib. 1.
cap. 2. 16. q. 1.
Quicumque in
glossa Distinc 24. Lector. 83 presbyter. Francis Zarabella. So did d Boni-
face the 8. and Clement the 1 Read Flat Sabel. Volat. Robert t Gagn. lib. 7.

A Caeat for Parsons Howlet.

blesseth her in so doing, & as Petrus Rauennus saith,
Though handling & kissing be occasions of incon-
stancie and vchastity in lay persons, yet in priestes
and those that are in holy orders, it is far otherwise:
awise he must disauow & forswear, but not a whore.
It is not good to touch a woman, therefore it is euil.

And seeing euey priest maketh a God every day,
or as often as he consecrateth, and therefore excel-
leth the virgine Mary, that did beare him but once,
and from vvhom he onely tooke flesh and bloud: It
can not be that they can intende, commit, or per-
forme any such greate euill. And if they doe, vvhat
great matter is it, seeing a Christ redeemed the whol
vvorld vvith one drop of his bloud, and lest the rest
to the pope, his vicar generall at Rome, and from
him to all the other priestes, that they mighte haue
the ouerplus to make pardons vvithall, for these, ey-
ther waightye, or petty offenders. It vvould vvery a
man to reckon vp all their abominations. The
Pope and his generation are as like vnto Christe, as
light is vnto darknes, and as Parsons Owle is to a
Nightingale: For Christe being God, became vvery
man, the pope being an abominable man, taketh
vpon him the boffice of God, yea and to bee aboue
him and his word, Christ humbled himselfe, and put
him selfe as it vv ere out of himselfe: the pope ma-
keth himselfe equal with God, & not without roo-
bery, more then God, Christ neuer came amōst the
multitude vpō a barred horse, both with swordes &
keyes, like a Prynce and a Prieste, though in deede
he vv ere both. But the pope that wil needes be his
Vicar, he hath done it. The two swordes vvith Christ,

are

are both iurisdiccions civil & ecclesiastical, ^a a Pope in the forenoone, ^b a varier in the after, yea ^c Emperours, kings, princes & dukes serue him, vvaite vpon his styrrup, leade his horse, holde basen and tovvell, carry in his service, vvaite vpon his cup kneeling, and all the rest kneeling while this is a doing. They beare his Canopy over his head, they kisse his foote and vvhom the Lorde hath annointed to beare his image amongst men, they abase themselues and become slaues to this prond beaste of abomination. Christ had conuersation vwith the poore, the pope looketh at leasure vpon the mighty, and he scarcely vouchsafeth them his presence: Christ liued sparingly and porely, they deliciously and wantonly, ^e Pope Iuly notvwithstanding his goue, vvoulde haue his porke in despite of God, and was in such a rage, also for his peecocke, that he blasphemed God, alleaging that if God vv ere angrye for an apple hee had greater cause to be angry for his peecocke, Christe vvashed his disciples feete, the pope treadeth vpon the Lords annointed vwith his feete. ^d He crowned Henry the sixt vwith his foote, and vwith his foote vncrowned him againe. Christe refused to be made a king, the pope giuerh, disposeth, and transposeth kingdomes at his pleasure and appoyntmente. He setteth princes and Subiectes together by, the eares, and maynteineth factions on all sides, to vpholde his proude Hierarchie, ^g Gregory the second did irritate the subiects of Leo the Emperour agaynst him. As Zachary assoyled Pypin and the rest of the Frenche, from their othe and alleageance to Childericke, vvhome hee made to trotte at his horse heeles three miles together. ^f Phocas a traitor and a

^a See the Pontifical & the booke of the ceremonies of Rome, that assignes the emperor, Princes dukes, & earls their severall places. lib. 1. sect 5. ca. 1. lib. 2. cap. 20.
^b Anton. in summa part. 3. Tit. 22. ca. 3. 4. Cerem. lib. 1. cap. 80. li 1. sec. 5. c. 4.
^c Baptista Egnatius.

^d Marius. Vergenius fol. 11.
^e Rogerus Hovedenus. Ranalph Rog. Cestrensis.

^f Pope Zachary caus. 1. 5. q. 6. cap. Alius. Pontifice 3.

murder-

A Caueat for Parsons Howlet,

murtherer is by him lifted vp to an Empire, & he againe for recompence aduanceh him to be Antichrist, by giuing him that which the other sought for to wit to be the vniuersall Bishop, which his predecessors condemned. ^a Hildebrand that firebrand of hel, of whom al stories write shame, made Henry the fourth with his wife & Sunne to coole his feete, the space of three daies at his gate, before he would admit him to his presence, and yet that was by the intercession of his whore. And ^b Clement the first, who pronouced the empire to belong to him, made Dandalus a noble man, & an Embassador from the venetians, in chaines like a dog to lie vnder his table. The Pope is the Sunne, The Emperor is but the moone. Emperors & princes be his Vassalles & seodaries, & receiue their crowns & dignities frō him. They become his men. Euery hedge priest is before a prince, because Priests make God, but al his Princes are the Popes creatures. Christ *sent his disciples to preach the Gospel. The pope & his Cardinals persecute & stop the preaching of the gospel, & their chiefest busines is to practise mischeef & treatōs, that his Soueraignty may be maintained in al dominions. ^d Christ himselfe taught the gospel, The pope can flye as well as preach. *Christ being both poore & weake vvas compelled to bear his ovvn crosse. the ^e pope being fat & strōg is born of others. *Christ wore a crown of thorns, the Pope weareth a triple crowne of gold, garnished with precious stons. *Christ vvould not take vpō him the deciding a ciuel cause, vvhen tivo brethren stroue for land; The pope vvil meddle vvith al causes & deale vvith al persons in heauen, earth and hell. Christ died to saue vs & bring vs to heauen: the

Pope

^a The places are quoted before ex grefius Hildebrand

^b Clement li. 2
desent. & re
iudica. cap. 2.

^c Auentin
Rex venit ad
fores iurans
per vrbis ho-
nores. Post
homo sit Papz
sumit quo da-
te coronam.

Mat. 28.

^d Read Tindale of the
practise of pre-
lates.

Mat. 5. 6. 7.

Mat. 27. 32.

Lu. 23. 25. 27.

^e Cerem. lib. 1.

se. 2. fo. 33. 35.

Mat. 27. 29.

Lu. 12. 13. 14.

f pope Inno-

centius 3. De

Iudiciis cap.

Nouit Indus

Causa. 2. qu. 6.

cap ad Rom.

Pope liueth to kil vs, and lead vs to hell. Christ thorough his death recōiled vs to his father the Pope continually killeth vs and dravveth vs to his father the diuel. Fire & vvater are not so contrary as Christ and the pope. Christ vvvas true and sincere, he is false and counterfaite and not vvithstanding al the prerogatiues of his chayre, (as hath bene partly touched before) vvwhich as Cusan saith, hath the trueth cleauing vnto it, yet it is euident, that ^bLeo, ^aLiberius, & ^aAnastasiuſ vvvere Arians. Celestinus and ^fMarcellinus, Nestorians, ^gHonorius vvvas a Monotholite. ^hIoh. 13. a cruel villain, the 14. a tyrant, Hildebrand an helhounde, a coniurer, an incestuous vvretche. Reade his life set out by one of his ovvne Cardinales. Boniface the 8. vvwho entred as a VVolf, raigned like a Lyon; and died like a dogge, vvvas so farre from not erring, that he is tainted vvith all kinde of villanies, and is ^kaccused to haue affirmed vvwhoredome to be no more sinne, then the chaffing of tvvvo hands together. No more vvvas Pope Paschall, vvwho set the sonne of Henrie the fiste againste his ovvne father. And made Pope ^lCalixte to ride through Rome vppon a Camill, vvwith his face tovvward the tayle, and to holde the Camilles tayle in his hande, in steede of a bridle, vvwhich doeth no more commendē his innocenice then this doeth Pope ^mInnocentes, vvwho armed Philippe of Fraunce againste King Iohn sometime our souereigne Prince, to the disturbance, vndoing, and spoyle of this Realme. Thinke you not that Pope ⁿSixtus the fourth also, vvvas a holy Father, vvwho not onely himselfe vvvas giuen to that fylthie sinne of Sodomittye, but also dispenced vvith Peter Ruierius, and o.^re

Hierome

^a Aurea. Legē.

^b Pasc. temp.

^c Luit. Vallande donatio.

^d Conitant.

^e Fugosus de

inuitat. mor-

tis generibus.

^f 10. q. 3. vino.

^g Harding. 131

^h Athanasius

in quadam e-

pist.

ⁱ Lyra. in Mat.

cap 16.

^j Sabe. Ennead

9 lib. 3.

^k Blondus de-

cade 1. lib. 3

^l Benno. Vſperg

Anselmus.

^m R d

ⁿ In the accusa-

of VV. Plesiu-

ro knight.

^o k pope Pascha-

lis Caſulanus

Platina.

Vincentius.

^p Stella.

^q Mat. Paris.

^r Pope Calixt. 2

^s Plat de vita

^t Pontit.

^u Chroni. ver-

nacul.

^v Si tus 4.

^w Iohn Auiſ-

us. Textor.

A Caueat for Parsons Howlet,

a Alphon Ma-
tuan lib. 4.

Agrippa de
Leuocinio &
oratio ad Lo-
uauientes.

b Their doctrin
is euidēt,
their liues are
so horrible
that I am a-
shamed to set
them downe,
see their ovvn
stories.

c Præm dīstrat.

d Volateran.

e Iuitprand.

f Bucching.

g Capgrauē.

h Commenta-

rius super Arti

Parif. Volat.

i Præmonstrat

Benno Card.

Sigeb.

k lat. Sabel.

l Naclerus.

m Plat.

Pro. 17.

a Hierome for it, during those three hot monthes of
the year; Iune, Iuly, and August. I am *b* vvarie of
speaking of all, the stories are plaine, that from that
same first Apostata Bonifacius, to him that now
vsurpeth that seate, they haue bene all raynted and
infected both vvith corruption of doctrine, & lewd-
nes of life, VVhat shoulde I speak of their cruelty,
dissention, liues, and death. Iohn the 11. vvas begot-
ten in adultery. Ioh the 12. continued in it. The 13.
was slain as he vvas committing it, the 18. f was put
to death, and both his eies put out, by the meanes
and procurement of Gregory, about it, Pope 3 Cle-
ment poisoned Lodouik *a* Syluester the 2. was a no-
table coniurer, Gregory the iuuēter of images was
giuen ouer to al kinde of vvickednesse. *k* Benedict is
said to be the corrupter of Rome with al filthinesse,
vwho sold his popedome for a great summe of mo-
ny. *l* Stephan so raged against Formosus being dead
long before, that hee disanulled his decrees, tooke
vp his dead carcase, threw it into Tyber, chopt of 3.
of his fingers, and cut of his nose *m* Vrbanius dround
sue of his deereſt cardinales in sacks. If this be not
ynough to prooue all these Popes, and those that
hold of them, and iustifie them, suche vvicked ones
(which is *a*like wickednes) to be enemies to god; let
their ovvn vvritings, I say, bee further searched. In
al thinges they are moſte contrary to Christe. The
vvhole description of Paule agreeth to them in all
points.

VVhereas it is further sayd, *that he shal liſt vp him, If
ab* we all that is called God. It is moſte euidēt, he con-
tenteth not himſelfe, vvith the titles and honoures
that belong to Angels and men, but wil haue those
that

and the rest of his darke broode.

that belong to God himselfe. And his clauvbakes
and flatterers, not the grossest but the finest and
wittiest, not of those olde flattering Ciuilians, but
our new oilemouthed diuines, M Harding and such
like hold, that after a sort he may be called God: E-
uen as Antiochus, Domitian, & Caligula arrogated
those names, so do they, & therefore they make no
honies to take it thus *b Thow art another God on earth.*
And Cardillius a spaniard writing in defence of that
late cōspiracy of Trent, often times calleth the Pope
an earthly God. And Cardinal Hostensis saith that
except sinne, the Pope hath power to do *what soeuer*
God himselfe can do. Christ & the Pope make but one
cōsistory, & Christ hath receiued Peter into the fe-
lowship of the indiuisible vnitie. And therefore the
Canonists haue instituted vvhole disputations,
whether the Pope be God or no: whether he canot
do vvhathoeuer God may do: That no appeale can
be made from the Popes consistory to God, because
ab uno ad plures non est appellatio. And they confesse
plainly to all the vvorld that hee is *Dominus Deus*
voster pater our Lorde God the Pope. And albeit the
late qualifiers say, that he is neyther God nor man,
but a thing betweene both, yet they affirme, that
his kings reigne by him, which is spoken only of God
that he hath all & power in himselfe, aboue al powvers
as vvell of heauen as of earth, therefore he doth what
himselfe lusteth, yea vnlawfull thinges, and he is
more then God. Shall any man checke him? are not
the scriptures subiect vnto him, being God, do they
not say truly? that the pope can dispence against the
law of nature? against the *Canons of the apostles,*
against the *new testamēt,* against all the *comman-*
dements, *glossa.*

*a Hieron in
Daniel cap. 3.
b Christ Marc.
in Ceneil. 1st.
sess. 4.*

*c Cardillius pro
Concil. Trid.
d Extra de trā-
slationum
Episcopi.
Quanto Ho-
stiens.*

*e Leo epist. 39.
Extra in sex-
to lib. 1.*

*f De Consue-
tudine. Non
putamus.*

*g Extra uagan.
Ioh. 22.*

*h Ceremoniar.
lib. 1. cap. 2.*

*i Concil. Later
sub Leo dec. in
orati. ne Ste-
phani.*

*k Francis Za-
rabella. 15.
quest.*

*l Authoritar.
in glossa.*

*m Dist. 82. Pref.
Ielin. consti-
tutionibus.*

*n Statuta Ca-
nonum 6. qu.
Quicunqua in
dements, glossa.*

A Caueat for Parsons Howlet,

a Felinus de
maioritate &
obedientia ca.
figali.

b Summa An-
gelica in litte-
ra p p.

c Panorm ex-
tra Hostien. de
transf. episcop.
Quanto.

d Baruaus de
potestate pape

e Card. Cuf. ad
Behem epif. 2.

Dan. 7. 8.

Apoc. 13.

f De maior. &
obed. vnam
sanctam. In
glosa.
Dist 40. Non.
nos.

g Greg. in Iob
cap. 34. lib. 23
cap. 14.

dements *a* against Pauls Epistles, In Baptisme he may alter the form, *b* In mariage he dispēseth with al persons, sauing onely vvith father and mother. A man may marry his ovvn sister, and here of Pope Martin the fist hath left vs an example. Nay one sayth, that the Pope may dispense *supra* *ius* & of vnrighteousnes he can make righteousnes, and of *e* no sentence, hee can make a sentence, and of *d* nothing, he can make something. He *e* challengeth suche authoritye to expound and declare the scriptures, as it is not lawfull for any man to holde or thinke the contrarye. Of the fulnesse of his povver he can do all thinges. If this be not the * mouth that Daniel spake of that vttered presumptuous things, let themselves iudge if they haue any shamefastnesse in them. If this be not that beast, before vvhome the kings and princes of the earth haue fallen down and vvorshipped: Let master Censurer or Parsons Howlet together vvith all that darke broode tell me. But this is that * Beast, to vvhom they haue yelded their povver, & the vvoman that sitteth vpon this beast, is that filthy sinke of the vworld, (as they speake of their steeves vvwhich they tollerate) I mean the citie of Rome, to vvwhich povver is giuen ouer euery tribe, language & nation: vvwhich all the inhabitantes of the earth shal worship, whose names are not vvritten in the book of life. And howvsoever this mōster come vnder the pretence of holinesse, & vvil haue these stvelling & presumptuous titles of most blessed and holy father, yea, vvil be called *g* holinesse it selfe, and vvil be placed in such absolute and spiritual estate of holinesse as none can be in, but him selfe, and therefore must not be accuied of any fault vvhatsoever without la-

cri-

eriledge, yet herein also he is plainly proued to bee
that Antichrist, that being a damnable man and no
spirit, by lying he feigneth himselfe to be God, and
therefore feigneth himselfe to be religious; that vnder
the couler of godlines hee may deceiue, yea he cal-
leth himselfe God, and causeth himselfe to be wor-
shipped. There is nothing belonging to Christ and
to his special office, that he doth not take vpon him:
he forgiueth sinnes, chaungeth the nature of things,
will be head of the Church, an vniuersall byshop,
Lord of the worlde, a commander of Angels, with-
out error, and what not? This is a plaine token that
he hateth God, seeing he will be called by the name
of God And being a thiefe, an Apostata, and a slaue
will yet be worshipped as God, and proclaimed as a
king. This is he, who holdeth that his decrees, must
be esteemed as spoken by the instincte of the holye
Ghost from Peter himselfe, who hauing full autho-
rity must conclude, decide and define al things, who
is the wonder of the worlde, and therefore of a Papa
is called Pope, before whom not onely al creatures
but the greatest princes of the worlde must doe ho-
mage. God the iudge of the whole worlde vouch-
saueth oftentimes to communicate to vs miserable
worms a reason of his doings, but this monster must
yeelde no reason: No man vwhatsoever he doeth,
must aske him vwhy he doeth it. The very heauens
sweate at his abominations. And therefore I con-
clude this first part, that this is the very Antichriste,
that sitteth in mens consciences: And that vwhole
body the head and members is that Babilon, Ægipt
and Sodome, enemies to Iesus Christ, the true and
onely head of his Church, and to all his members.

^a Ansel. in 2.
Thes. cap. 1.

Euseb de pre-
parat. lib 7.

Irenæus.
Agatho.

^b Dist. 16.

^c Bonif. extra.
uagant. cap. de
obedient.
^d Glossator in
proemio Cle-
mentino.

Now

A Caueat for Parsons Howlet.

The papistes
are enemies to
al christian
princes.

The gospel
teacheth obe-
dience in al
persons, the
pope resisteth
it.

Nowe it followeth to prooue that they are enemies to Christian princes, and namely the moste dangerous and greatest enemies, that oure Soueraigne, the Queenes Maiesty that now by the grace of god reigne th ouer vs, hath. Being proued (as they are) enemies to God, how can they be friends to his ministers & magistrates vvhom he hath appointed vnder him? If true christia obedience to princes must necessarily flow from dutiful obedience to God, how can they obey christia mē, that haue no fear of God: wel they may couch and crouch for fear of the whip, yeeld an outward & ciuil reuerence, such as M. Centurion speaketh of, but they can neuer loue truely as children, but feare as slaves, vvhom true knowledge hath not framed, for in respect of God, to yeelde obedience and duty. That this true obedience hath bene taught, aduanced and established in the hearts of men by the gospel, it is apparant to all men that will not be vvilfully blinde, and of mallice kicke against the pricke. For vvhether hath there bene greater and more godly obedience, humble, lowely and faithfull loyalty in the hearts of subiectes towards their princes, vvith the willing bearing of al burdens & paying of al taxes, impositions, and such like ciuill duties, but vvhether the gospel hath moste flourish'd? let all the countries in the vvoid, where it hath bin receiued, speake the truth thereof. Contrariwise, the troubles that haue arisen (as it cannot be denied, but that there haue bene greate troubles by occasion thereof, in many places of the vworld) yet they haue al sprong from the vnquiet and hammering heads of faythlesse and trayterous Papists, vvho in fauour of their idolatry haue alwayes with a deadly hatred

per-

and the rest of his dayke broode.

persecuted the trueth, and the true professors of it,
And be they what they mighte be, or what estate
or condition in euer, superiours or equals, Magistrats
or vassals, Princes or subiectes, they haue alwayes
bene set against, vndermined and ouerthrowne with
out all respect, it once they haue made but they to
embrace the Gospell. And hercof haue Christian
princes found their troubles, common, wearles their
vvaslinges and ouerthowes; Christian people pitiful
effusion of blood, ioyned vwith hideous cruelty, such
as vvas neuer exercised amongest heathen Ty-
rantes. And though all the simpler sort of papists a-
mongst the common people bee not to be dravne
into this companie of mischieuous conspiratoures,
traitors and rebels, but rather are to be deemed as
ignorant deceiued, and reduced by the finer sorte of
heads, yet these greatest and virtuest, their captains,
and chiefeines beeing politiques, haue offended, of
knowledge; and making that reckoning of the pope
that they doe, they must needs be enemies and trai-
torious to oure souereigne prince, the Queene, euen
such as they are to God. For they being tully persua-
ded in conscience & in deed, that the pope is Christs
vicar, that princes must reigne by him, muste needes
deny that those princes who allow not his authoriti,
and are so farr off from being ratified by him, that
they are excommunicated and deposed (as much as
lyeth in him) from their crownes and dignitie; they
must deny, I say, as in deed they do, that such ar law-
ful princes, & therefore deny them al obedience. And
hence it is, that popery is alwayes accompanied
vwith treason, rebellion and conspiracye, vyhereof,
as oure souereigne Lad hath tasted more then her

This needeth
no confirma-
tion, for the
trueth here f
appeareth in
all stories,

Henry the second.

See our own stories.

King John.

Mat. Pari. 221

Card. Pol. lib. 3.

In Northfolk, Deuonshire, & other places.

Capgr. Cu. l. V. Veshmon.

highnes noble progenitors, in regard that she hath more aduanced the gospel, & yet God be prayfed, hath bene deliuered frō the, so they making but the least shew that could be, of fauoring the true religio (such as those dark times cold afford the) which was very dim; haue yet had their hands full, being many times put to their shifts, & hardly escaping the losse both of their crowns & liues. So was Henry the 2. dealt withal whē his crown was plucked frō his head & he cōpelled like a priuie man, to the no smal disgrace of the maiesty of a Prince. to creepe to the popes legat, to be restored againe, So was king Iohn dealt withal, whē frō the pope, by the means of the Bishops & monks, he was discharged frō his gouernmēt, his subiects released frō their alleageāce, his nobles in arms & in field against him, & at length finished his miserable life, by the treasō of a monk that poisoned him & himself with him, as their own stories haue deliuered vnto vs. So dealt they with Henry the 8. a famous prince, stirring vp the emperor against him, the french king & others, wherein those same notable traitors, the one a negromācer Cardinal VVolsley & Cardinal Poole, both special dealers; doing as much as lay in them to deprive him of his kingdōe. As for that blessed imp king Edward, al the cōmotiōs & treasōs that were stirred vp & practised against him. both at home & abroad came from the pope & papists at Rome. Let the stories be searched I speake not so much of those former times, I could shew how king Harrold lost his kingdome, for banishing one Robert, Archbishop of Canterbury, who flying to the duke of Normandy, was not only restored to his Archbishopricke again, whether the king

would

would or no, but the said duke being assisted by the pope, got the whol kingdō. So did Anselmus a traitor trouble VVilliā the 2. about the election of byshops, which vvas by his ovvn right, that in spite of the kings teeth, he brought it to the pope that Antichrist. I could also shew how one Rapheja pilde & shorn bishop of Chester, did so iustle vvith the king, about a tribute for vvhoores, that he suspended the churches, it opened vp the dores vvith thorns, & compelled the king to yeeld vnto him, vvich he could neuer haue done, had not the pope & diuers of that traitorous cūe assisted him. So one Stephan Langtō an archbishop caused the realme to bee enterdited, stirred vp rebellion in Ireland, & prouoked the pope to cōquer it, til the king became the popes tenant, & receiued the crowne at his handes; So Thomas Arundell, being also Archbishop of Canterbury and chauncellor (for then all offices might meete in any of their men) in the time of king Henry the second, being exiled vvith the earle of Darbye, belike for some treason, vvhen the king vvvas absent, they deposed him, & aftervvards put him to death. So ragged they also against good duke Hūfrey, the stories shew ing, that he began to see, and imel out their knavery the bishop of VVinchester set first vpon him at Lōdon and aftervvards in a parliament time, not farre from Bury they murthered him. VVhat shoulde I speake of Richarde Scrovype Archbyshoppe of Yorke in the time of Henry the fourth, who vvvas in the fiede against the king, and had the rewarde of a Traitor. And hence vvvas it that they made suche lawes against the procuring of excommunications, Bulles, or ecclesiasticall censures, from the pope or

Ansel. VVilli.
the second.

Rafe Byshop
of Chester.
Barus. Bals.

Steph. Langtō

Tho. Arundel.
All this is testified in our
owne chronicles.

Guil. of Malm.
Guil. Newbri.
Barns.

Rich. Scrovype

A Caueat for Parsons Howlet.

Auncient
preidences to
shew what
they vvere
d. enied that
procured any
Bulles or dis-
penations
from Rome.
Anno. Edvv.
pr mu. tertio.
Anno 17. Ed-
vvard. 4.
Seal Carleol.
in anno 30.
Edw. primi.
An. 25. Edvv.
tertii.
An 27. Edvv.
tertii.
Richard. pri.
Anno. 30.

An. 16. Rich.

An. 2. Henry. 4

See of Rome, against the king or any of his subiects, such in those dayes, when popery moste flourished in the time of Edward the first, one for procuring an excommunication from Rome, against one of the kings subiectes, vvas banished the realme, and had suffered, as in case of high treason, had not the Chancellor and treasurer of England, made speciall suite for him. Therefore also it vvas enacted that no foreign power, should hold any plea without the kings protection vvithin this realme or take any vvithout. The pope should giue no benefices, nor bythoprickes here. They that procured cytations or procurations from Rome, fell into a Premunire, So did they that tooke letters of Attourney, lormes or administrations for benefices, vvithout the kings speciall licence. It was made death, to fetch, procure or cause to be procured any Summons, excommunications or sentences from Rome. If any tooke vpon them the translation of any bythop, sued any proces or sentence, excommunication, Bull, or instrument, touching the kings crown or regality, brought them in, or receiued them, notified them, or made execution of them, vvithin the Realme or vvithout, both the offenders and maintainers vvere out of the kings protection, their Landes and goods vvere confiscated, and Bulles from Rome for diuines was a premunire. I speake not of our late parlamentes and layves, because they vvill holde they are none, as not being ratified by their Pope and themselves. This being so manifest & plaine, I maruell at Campions impudencye that vvill auouch the Romish religion, not only by diuinity, and philosophy, but also by law both ciuil & temporall yet in force; and yet here in I

durst

durst appeal to those lawyers that are his best friends
& fauour his religiō mofte, (the laws stāding as they
do) if they wvould plainly shew their iudgment. A-
lick must the triall of Gods religiō, that is alway one
& perfect, be subiect nowv to the changeable sayes
of men? and yet it may appeare in al ages and times,
sith Antichriste displayed himselfe, that hee and his
members haue beene the greatt practisers of trea-
sons that euer vverē, and being such euill men haue
brought forth those good lawvs, that hath ben made
agaynst such vsurpation, and vnnaturall trechery a-
gainst God, their naturall prince, state and country.
I coulde rehearse that alwayes treason sprang from
their practise, specially vvhē princes began to see
some glimmering of the truth, And this was the cause
that vvhē king Henry began to banishe the Popes ^{Reynaldus}
authority, he and his land wvere interdicted And did ^{Polus lib. 3.}
not Cardinal Poole perlyvade Charles the fiftē in
an oration, being bent agaynst the Turk, to leaue all
that businesse, & to bend his force agaynst England,
encouraging the subiectes of the realm agaynst their
sovereigne Lorde? The gospell and the professours
thereof, howsoever they be charged by viperous, &
pestilent tongues, such rālers as Surius, Vvicellus,
Farrin, Baldwin and the rest, (vvhoseeme to haue
studied that faculty about the rest) that from it and
the preachers thereof, hath sprung warre, bloodshed,
disobedience, contention, and enormities in France,
Germany and other countries: The truth is, that
from themselves and vnder their ovvn vvinges these
cockatrices eies of treason and rebellion haue e-
uermore bene hatched, or else from suche fūtiue
fūties as themselves, I mean, the Anabaptists, vvhose
hoy-
-75-

A Caueat for Parsons Howlet.

The impuden-
cie of Howlet

4 Sand. lib. 7.
30.

3 Sanders the
mouth of the
papists, in his
booke dedica-
ted to the
pope, appro-
ued by the
Cardinals, &
allowe'd by
the popish di-
uines of Lo-
uaine.

howsoeuer they differ in some heads, yet they are fast
tied together by the tails. For Caluine, Beza, Luther
and such other excellent instruments haue bin from
time to time, the onely oppugners and resisters of
these heretiques, and their rebellious proceedings:
when papists haue clapped their handes and laugh-
ed in their sleeves at them, because hereby truth was
brought into hatred vvith Christian princes, & they
solloyed the aduantage to set vp their cuiss, & Ido-
latri and heresie: And therefore I vvonder not a litle
at this platterfaced ovvle of Parsons, that vvith his
staring and shamelesse countenance, dareth cuen to
the maiesty of a prince, vvhom the Pope his maister
and al the right Papists, such as he calleth the hotter
sort of Catholiques, condemne as a Schismaticque
& heretique, and therefore think themselves dischar-
ged of all obedience, and her highnesse to haue no
right of gouernment ouer them, that he should thus
savn vpon her vvho he condemneth, and loueth as
vvell as the light of the gospel, vvwhich neither he, nor
any of that darke broode could euer abide, yet I say,
that he dareth thus shamelesly to flatter, as thogh she
were so simple to be caried away with vvords, when
she seeth & vvnderstandeth their deeds, hath felt their
practises, and (if God of his vvonderful mercy had not
kept her highnes) had tasted of their cruelty, as other
Princes & noble gentlemē haue done before her &
round about her. VVhat should I blot paper, in set-
ting down such things as euery book soundeth forth
only let vs hear out of the mouth of the papists on
of their own doctors, how they steem of her maie-
stie. I meane not to set down, that might yeele me
some aduantage against them, as neyther standing
vvith my duty to relieasē it, beeing spoken to the
dis-

A Caueat for Parsons Howlet,

Lib. 20. cap. 4.

78.

In arti. VVie-
kelefa Conci-
Const int. an-
notat.

Lib. 2. ca. 4. 78.

the po-
nires o
uaine.

tured to deliuer their brethren *ab heretico tyrannide* from the tyranny of heretiques; and albeit thinges sei nor out to their expectation, yet he praiseth their attempt. In another place he affirmeth that albeit in some cases, kings and Emperors that gouern churli- an people be not subiect to Christs ministers, yet by the vertue of the keyes of the kingdome of hea- uen, vwhen their governments hurte the truth of faith, and the saluation of souls, they are to be depo- sed. Did euer any profetor of the Gospell utter such a sentence? Alack, they crye out of VVieke life, for an article which themselves gathered and forged many yeares after his death, that princes being in deadly sinne are no longer princes, nor subiectes are to yeld the any longer obedience, vvhich yet the article (as it was first ite dovvne in the Conci. of Constance) speaketh of Priestes and Bishops. This Ovvle a so vvhopeth against vs of obedience, that we break the book, that we dispise avcthority, that we do this and that, but look vpo the face of this babe, mark the fea- ture of this cub, view his claw, and tell me who is his damme & Sire, we of thele traiterous papists? Saders sayth, *if a king vv ere first a Catholike, and afier vvard become meth an heretike, or an Apostata amongst Catholique pe ple he must be remoued from the government of his kingdome* And a lit e aliter, *if the A. vvile looke it not vvell, that Christians being now vvnder inuicible magistrates already established by common lawvs, should sit in the same lawvs vvnder them, how much esse vvould he haue born that the A. e Christians should of their owne accord make set an. d. it or suffered an obstinat heretique to raigne ouer them? to vvhom (saith he) shou must not say so much as Ave, for feare of excommunication vvith their euill vvorks. How can they serue him as their king? it vvould gre t sume for it is not more to obey an heretique than to salute him? Do you think the Queen is not like to haue good seruice & obedience of iuche as may not vouchsafe to salute her? do not they cal her their*

their mother, Gods substitute, and their *soveraigns* *Quesne*, in mockage, when they cry thus all haile, and yet buffet her, breking the very neck of her auctority. The same Sanders further addeth, that it is the speciall dute of bishops, to pronounce their sentence on heretique or an Apostata, as in that they may dectore the pfects from thence, or thence be cast out of the quediene, as that they may labo^r in what an other asoon as may be, may be placed. And in the f. best. sayle herein, *Pastorum est unicunque potest ratione prouidere, ut qui sedet in cathedra petilentie non regnet in ecclesia Dei*, It is the office of the Pastors, by what former means they can, to provide, that by that sitteth in the chayre of petilence raigne not in the Church of God. This traytor throughout that whole chapter laboreth to proue, that an In. del ought not to raise our the saythfull, yea he asketh whether he be worthy the name of a man, who shall mainteine that an euill king ought not to be compelled to give ower to magistrats, he sayth, that after one or two admonitions, if such remaine obdurate, ob eam causam a temporalibus praeuocari, quam in Christianos tenent, periculum est, et episcoporum depositi & possunt & debent: For the same cause they may and ought by the sentence of the Bishops to be deposed from their temporal government which they hold ouer Christians. After a long expuration he maketh this conclusion, *Pronus igitur licet ecclesia Christi, Regum haeticum, chismaticum, symoniacum, cum denique cuiuslibet corrumpere non vult, regimine suo mouere, & alium eius loco inter Christianos praeficere*. It is altogether lawfull for the Church of Christ, to remoue a King that is an heretique, schismaticque, a symonack, and to conuolue such a one as will not appende from his government, and to set another in his place. It amongst a multitude one priuate man or two, haue shewed their priuate opinions, not in common, but extraordinary cases, not by supposition, against such as they accounted tyrantes, but tyrants in deede, O how they yelpe, screech, yell, crow and vwhoop, to bring all the rest into haueed, and yet these are their opinions: in them forsooth catholike and religious, but in vs heiticall and trayterous.

This

A Caueat for Parsons Howlet,

This made Byshop Fysher and Syr. Thomas Moore
ywith diuers others, to loose their heades, supposing
to dye Catholiques, they had in deede as they vvere
and deserued, the revvard of traitors. The pope that
then vvas, I meane Pope Clemente that was the
sonne of a Curtesan, This was Leo the tenths ba-
stard also, as some thinke, sente out a Bull againste
king Henry the eyghte, but thanks bee to God, it
neyther shooke his seat, as he had thought it should
neither depriued him of his kingdomes, as hee vn-
doubtedly looked for; but it vvas a meanes to bring
many of those Romish calues to a iust ende, though
many ventured but to late vpon his absolution, ex-
cept they rooke it after his life in purgatory.

Of this wholesome doctrine confirmed by the
popes practise, haue sprung all rebellions, Treasons
trecheries, tumults, seditions, and vprores, in al com-
mon vwealths and countries, vwhere the pope hath
had any thing ado, not of any right, but by vſurpati-
on. For Emperors were wont to depose euil popes,
now euil popes depose good kings. So vvas the go-
uernment of France once by such a deposing, trans-
posed from the right heires for euer. VVhen Zacha-
rie deposed Chilperick, & Pipin his Marthal became
king, so did Vrbain depose Perse the king of Spaine,
setting in his plae Henry a bastard. I rehearse not
Phocas, nor Henry the fourth, because I haue men-
tioned them before. So would Pope Pius impiouſly
haue done, if his pover had ſtretched, to our graci-
ous Queen, vvhom the Lord long preſerue, to hold
vp his ſcepter among vs. Neither ſay we as Parsons
Cenſurer would make vs ſpeake, that euery con-
trary profeſſion receyued in any ſtate or country is
by and by treason, or that they whiche profeſſe any
contrary

Plac lib. 10.

2. Tom. Conci.

In vita Sylue.

25 & Virgili.

10 de Parisius

cap. 14.

Falciculus tē-

por q 6. cap.

Alius.

contrary religion are by and by traytors. For falsehood is many times defended and perkeeth vp, when truth is in secrete and hardly she vveeth her face. The vworld loveth her ovne, & all princes be not true professors and receivers of Prophets: But this vvee saye, that poverie and treason are commonly inseperable companions and peyve fellowves. The foundation and vvhole building is naught else but treason and trechery. Christe and his Apostles professed the truth, taughte true obedience, gaue to Caesar that vvhiche vvas Caesars, and to God that vvhich vvas Gods. Christe payd tribute for himselfe and for Peter: and though truth bee contrarye to falsehood, yet there is no reason in truth against falsehood, but in falsehood against truth. Our gracious loueraigne therefore by the grace of God maintaininge truth against falsehood, true religion against superstition, vpholding the Gospell of righteousness, and reigning by Christe, they that shall resist it, seeking together her subuersion vwith it, from a forraigne Italian vsurper, are not onely traytors against her, but against God. They that shall pinche her authoritie, disanull it, perlyvade to forreigne power, depende vppon her enemye, practice against her, refuse the oth of obedience, bring in Bulles to roare out her deprivation, discharge her subiectes from duty, holde her as an heretique and labour to vwithdrawe the louing hearts of her subiectes by any newe pardons or reconciliations, all whiche the papistes haue doone, and doe practise dayly: they are enemies to God, to her Highnes, to the vvhole state, and to them selues: and except they speedily repent, God in iustice vwhen they

think

The Censurer
of M. Charles
booke v. he-
ther is vvee
Partons
shrouding
himselfe also
vnder the
name of
Hovvlet or
any others.

If the hope
haue any inte-
rest in our
land, hee must
eyther haue it
fro the vword
of God, or
from our laws
& so from
both, or else
be an vsurper.

A Caueat for Parsons Howlet.

think least of it, wil finde out their vickednesse, and
as he did vnto Story make the feeble the punishment
of their vicked treason? If this be not their dealing,
let me be reprov'd. If their rebellion in the North,
their conspiracie in Norffolke, their calculating her
byrth, their practises by Sorceye, by imagery, and
such trumpery, their libelling and flaundering, their
threatning and monstrous flattering, their actiall
inuading of her highnes territories and dominions,
with giuing placards to the meanest of her subjects
to shed her blood, that hath beene alleged before,
be not ynough to conuince them to bee traitours,
let mee beare the shame of it. I coude set downe
the particulars, but that the same are handled, and
it may please God, one day, besides that whiche is
already declared, that a iust treatise wil be published
of it. I referre the reader for futher satisfaction here-
in to the vorthy vorks of M. Norton publi-
shed at that time, when the Bull roared so terrible
in our eares, and to his vvarning giuen to our Nor-
then rebels. I referre them also to Howlets checke
nowe in publishing. VVho did these things but pa-
pistes? vvho procured the Bull, broughte it into the
Realme, set it vp, and published it? And what vvas
the matter, against vvhom, for vvhat, and to vvhat
purpose? VVhat vvore the effectes? vvho platted the
deposing of the Queene, and tearing vp of another
Mary amongst vs? VVho conferred vvith the Di-
uell: lovd flaunderous reportes and lies to effect
their mali ious purposes? VVho had their espials,
their Seminaristes and landleapers to gadde from
place to place, and from country to countrie, and
from gentlemans house to gentlemans house to
shed

shedde the seede of rebellion, but ranke and traitorous papistes. They that are in high places, knowe to whom the knowledge of these thinges speciallye belong, that alvayes conspiracies, treasons, practise of her maiesties death, hath bene found in that nest, For howsoever they glauer, their minds are known, and their doings are seene, and to the discomfort of all papistes be it spoken, God of his goodnesse hath from time to time brought their secretest conspiracies and attempts done in the darke to light; he hath thrown their laden treasons into our lappes, unfolding the & laying them open in tender regard of his church, and to the ende her highnesse taking good heed might more & more be confirmed in the truth & learn to rest in the assurance of his protection, that hath bene her mighty defence, in al her greatest dangers, And thanks be to his goodnes, he hath done it without any great bloodshed or hard dealing, either of rack, or of any other tortures, and though it please proude Mr. Censurer to utter his malapertnesse, entering into the iudgement of her maiesties dealings concerning the racking of thole lately in the tower, bearing the worlde in hande, that it was for religion, yet he might haue considered, that it is much better for one or two bodies to be scared and feared, then that a vvhole countrey shoulde bee betrayed; that one member shoulde bee cut off, then all the rest shoulde perishe, and had hee bene so vniuersallye seene, as he vould seeme to be, he had had sufficient witte to consider, that they comming ouer at suche time as they did, their complices the Popes souldiers appearing in actual rebellion in Ireland, and diuers comming

comming ouer in companies and troupes, to scatter
(were it) but their errors, their Honours had good
cause finding them obstinate against religion & her
highnes lawes, to distrust their fidelity, and to regard
o her maiesties safety, rather to feare them vvith
the racke, then we should be feared with the ouer-
throwe of our flourishing peace and country, vvith
God in mercy turne from vs. This also hath God
done for her, that her highnesse may cary alvvayes a
thankfull heart towards him, vvhen shee shall haue
such experience of his mercy in preserving her, whe
she shalbe established in iudgement, not to bee af-
fected vvith euery Syrens voyce that seemeth very
sweete, but yet bringeth a sharpe destruction, as this
Howlet, that vvith his yuybushe at the first is verie
humble, lowely and lowv, but resteth not there. For
as it groweth and getteth strength, it claspeth and
girdeth so harde, that vvithin a little time it will kill
the hart of the greatest oake. and get aboute it; to be
an harborowe for such owles and vncleane birdes as
himself is. And euen so did the first pope deale vvith
the Emperour, he crept alow, till his authority bare
him vp, & so he crept vp by litle & litle, til the'mpire
decayed, was remoued and ouerthrowne, and now
he is become the harborow for al the filthy byrds in
the world. I will make on farther application, the
wise I hope vvill see light at a little hole.

VWho haue bene those traitors that haue flitted
vp other princes agaynst the Queene? vvho haue
procured their forces, and labored for an alteration
by colourable practises, but papistes? VWho haue
beene suche trayterly fugitiues as them selues? vvho
are the authors of erroneous & traiterous bookes,
foy-

scysted forth as wildsyre, & throwen as fyr: brandes
 into our church & comon wealth, to kindle the fire
 of rebellion, but papistes? For who hath vvritten a-
 gainst her highnes by name, against her trusty coun-
 sllors, but you Papists? agaynst such as you moste
 hated, because their vvildome and care in the Lord
 was against you, some being deliuered frō your ma-
 lice, & other yet liuing maugre your heads, to helpe
 (as lōg as it shal please God) with their faithfull coun-
 sel against you? who hath taken vpon thē to decide
 titles, to discouer, as they say, priuy treasons, to de-
 bate of state matters, and to make heires apparant,
 but papists? VVas there any one protestant that can
 be named that did these things? No goodman How-
 let, howsoever Surius, Frarin, & such scurrilous ray-
 lers charge the gospell and the professors of it, it is
 vvith the same truth that the diuell their master is
 vvont to speake against the truth, & no otherwise.
 It is as fit for a papist to speake of obedience, and as
 yll it becometh him, as vvhen an Owle counterfai-
 teth to become an Eagle, or vvhen he wil take vpon
 him to sing like an Nightingale. You must bear vvith
 me, the name you haue chosē, vvwhether truly or
 like a counterseite, maketh some proverbs to fit my
 purpose. Is not true obedience to God in his true
 religion and vvorship, the mother of all true obedi-
 ence and duety to princes and peeres? And howe
 then can a papiste, that is a traitour to God in his
 worship, be faythfull & true to princes? VVhat cōsci-
 ence is there, vvhere there is no knowledge: & what
 knowledge can there be vvithout his word. & vvith-
 out the gospel, to teach either obedience to God, or
 duety to Princes? The subiect that seareth God, the
 instructed

A Caueat for Parsons Howlet,

Instructed Christian, he only knoweth how to obey in and for God. He only knoweth what duety is to be rendred to Gods Lauetenants. They are not the best subiectes, that are readiest to fulfill all Princes commaundementes and pleasures, but they are saythfull subiectes, that loue and honour their Princes in the Lorde, not of custome but of conscience, yea for conscience sake, though they bee euill, both to pray for them and to labour in al duetytunesse their conuersion vnto God; and if they cannot be yvonne, patiently to beare vwhatsoever is layde vppon them. The other are seruantes and slaues, these are children. The one obey of feare, the other of loue. Those fulfill their willes with the breach of Gods. These submit themselves to suffer, and pray the chaunging of their mindes, that they may enjoy a kingdome, vyhere there shall be no respect of persons.

It any Papiste objecte the troubles of Fraunce, and Flaunders, and other countries, vyhere they seeme to haue colour of charging the professours of the Gospell to haue taken armes against their princes, as I haue sayde, hitherto, so I say agayne, they haue arisen by occasion from their owne vicked and wretched malice, for that through treason and dissimulation, princes haue bene drawne mosse dishonorably to break their ovyne sayth and promise, to goe against their owne lawes and constitutions, whiche armed subiectes, not against their Princes, but vyth and for the saluatie of them, againste the priuite & heady attempts of certaine singular persons. And therefore they haue euermore bene auoyued by their princes, their dealings and themselves

discharged from all disloyaltie by their publique instruments and writings, their souldiers haue bene payed from their Princes paye, and so haue bene discharged. As for rebellion and the schollers thereof, haue alwayes sprong out of the Schole of Popery, it is a vvhelpe of your ovvne litter, and an egge of your owne nest. Macke Morris vvas a Papist, so is Saunders (if he be yet living) that set in of late for Ireland, & brought a company thither, out of Italy to get a kingdome, to possesse a place vvherein to lay their dead carcases, and to bury their bones. It is your doctrine, Hovvlet, and those of your fether, that holde that Subiectes be duly discharged from subiection, and the Prince from dominion, by the souveraigne authoritie of the common Pastor of religion. VVe haue and do acknowledge our selues subiect of duetie, by the institution of God, vve confesse her Hyghnes lawfull authoritie to extende to and ouer all sortes, and no mans profession to exempt him from obedience & fealty, vvwhich you do not: for if you yeelde any, you saye, *It is but for common humanities sake, for curtesie, and so farre forth as it serueth for the accustomed use of a natural institution.* and onely in temporall thinges. you haue no cause therefore, to storme in suche sorte, nor to take it in suche dudgeon, for beeing sayde to be enemies to God, and to her royall Maiestie. And it is a levvde lye that this broadefaced owle vvould face downe that Papistes set her Maiestie into her gouernment, and wil likewise be ready to mayntaine her in it, vvhen all the vvorld knoweth, and euery Court vpon record foundeth, that they haue shaken her seate, and endeouored from time to time, as muche as laye in them to depose her from her peaceable and rightfull Scepter. To conclude therefore, The Papists erring in doctrine,

Bristovv in his
Motiues. Motiue 40. In the
title of obedience.

Hovvlet Przf.

A Caueat for Parsons Howlet,

This is confirmed by all their practises reherſed before.

Against the laſt ſtatute.

The common practiſes of papiftes to lye and ſlaunder men with that whereof they haue no grounde.

trine, and beeing members to Antichriſt that man of ſinne, aduerſary to Ieſus Chriſt, and beeing the moſt deteſtable liuers that euer were, ſetting them ſelues altogether againſt the righteouſnes of the Goſpell, and beeing playnly proued to be deadly enemies againſt all gouernment, the practiſers of treaſons, the ſtyrrers vp of ſtriſe and rebellion, in all countieſs vwhereſoeuer they become, beeing perſwaded that the Pope can not erre, vvhich hath pronounced our Soueraigne to be a Schiſmaticke, and hath ſent his Bull to deprive her of her royall Scepter and dignitie, and to diſcharge her Subiectes of all loyaltie and due tie, reconciling, perſwading, and withdrawing her ſubiectes to the pretended authoritie of Rome: I conclude that they are enemies to God, to their owne Realme and countieſs, to their naturall Prince, and to them ſelues: and I beſeeche God, either to turne their hearts, or els to giue them the rewarde of traytours. And thus muche to requite this Papift in aſſeuering that vvhich I ſet downe in my dedicatory Epistle.

Nowe a worde or two concerning the Faſt at Stamford, and ſo an ende. VVhereas this ſhameleſſe Ovvle, to bring the trueth into hatred vvith her Maieſtie, by vvaye of compariſon, ſetting his quiet Catholiques, and their doctrine of obedience, againſt vs and our doctrine of the ſame matter, to requite me, vvho haue (as he ſayde) ſo falſly infamed them, promiſing to ſet downe certayne propoſitions drawen out of two Sermons of my Preachers. &c. I craue no farther credite of the vvhole Church of God, of her Maieſtie, & of all indifferent men, then I ſhall be able to proue the ſame by ſufficient

ficient testimonies to be most shamefull and shunderous. And first, before I enter into it, vvhhat colour of trueth can it haue, that those propositions out of their Sermons should be gathered by a Minister, vnlesse it vvere some such Apostata as Euerard Hans vvas, alias Ducket, vvho vvas dvvelling thereabouts before his going ouer? Thinke you there vvas any Minister so familiar vvith this Ovvle beeing of the darke broode of Papists? If he vvere a Minister, eyther he must be some such hypocriticall lyer and an accuser & slanderer of his brethern, or els this ougly owle hath out of his ovvne heade to declare himselfe a lier like his father, deuised these shameful vntruthes. He saith that this exercise was forbidden, by the L. Superintendent of Lincolne, by his letters bearing date the fifth of Septēber, & yet that these Preachers vvould not obey, that the letters vvere directed to the Alderman & Comburgesses there. In deede it is true, that after the allowvance of this Fast, by former letters frō the Byshop, and at the request of others, all vvchich aftervvardes are set dovvnē, that the Bishop sent some such restraynt, tearing by some rumor or suggestion, that his appoynted order should not haue ben obserued, both as touching the confluence of people, & also for bringing in some forreine preachers, for vvwhose doings he could not answer: but M. Alderman & his brethren very wisely considering that the exercise vvas now already appointed and vvarranted, and beeing cleare in their ovvne knowlledge from any meaning of altering that vvchich vvas prescribed and graunted, least they should seeme to yeeld to suche suppositions as they neuer dreamed of, & so shew them selues guilty: they

Good thinges
neuer lacke e-
nimies.

A Caueat for Parsons Howlet.

Othervvise
they shoulde
haue shevved
themselues
guilty.

The Lorde
Treasurers
honourable
readinesse to
further the
fast of Stam-
ford.

kept their determinatiō according to thorder which was prescribed. And therefore, thogh Parsons Howlet by some of his inteligencers gat notice of such a letter, yet he was not acquainted with the premisles, nor with al that belonged to this matter. And it might well be, that by practise of some enemy giuing false information (as lightly there lackes none to hinder good things) vvhen the fast had beene in diuers places of the Realme els where, after the fearefull earthquake, a token of Gods anger, and vvvas ordinarily sought for, by the Alderman and Comburgessies there, to the ende they might shevve their forwardnesse, to humble them selues before the Lord, as others had done, it may be, I say, that that exercise vvvas then sought to be stayed, as the first vvvas, but thanks be to God it vvvas both orderly kept, and vvell obtayned. For vpon better information giuen to the Right Honorable the Lord Burleigh, Lorde high Treasurer of England, vvho by reason that his Honour is Lord of that towne of Stamford, and for that also his Lordships house of Burleigh is hard adioyning therunto, and beeing othervvise very good Lord vnto the tovvne, he vvvas the rather made acquainted vvith their good desire and proceeding, and by the letters of M. Robert Iohnson also satisfied. To vvwhich letter his Honour vouchsafed to giue an honourable and fauourable aunswere, returned to the sayd M. Robert Iohnson from the Court then beeing at Otelandes, bearing date the 25. day of Iuly 1580. vvherein his Lordship shevverh his good contentment and forvvardnes to so holy an exercise testifying that for the sayde M. Iohnsons readines and paynes in preaching, in teaching and reading

and the rest of his darke broode.

reading in those partes thereabout, he hath cause both to esteeme and loue him. His Lorthip exhorteth him to continue in his vocation. I set not dovvne his Honours letters in respect of duety, not hauing communicated my purpose vvith his Honour, trusting of his Honors fauour in this behalfe, seeing it is against an enemy of God, and in maintenance of the truth. But this is true, that therewithall his Lordship vvrote also a louing letter to the Alderman and Burgeses of the sayd towne of Stamford, bearing the same date, approuing any thing, that the Bishop should direct or order in that behalfe, & another also he vvrote to the Bishop of the Diocesse vvhich they foorthvvith sent by a speciall messenger & a letter frō themselves: and this vvvas the copie of the letters sent from the towne.

*To the right reuerend Father in God, and
our Dioceffan, my L. Bishop of Lincolne.*

Right reuerende Father, after our dueties most humbly premised. It may please your L. to be aduertised, that vvheras of late vve made request to the godly learned Preachers about vs, to afforde vs their godly trauel, in a days exercise to be spent vvith vs in the seruing of god, in fasting prayer, godly meditations, and hearing of his vvorde & relieuing of the poore, vvhich orders we vnderstand to the great comoditie, edification, instruction, and comasfort of Gods people, hath of late bene obserued in many plices of this realme, & in sundry such places vvithin your good Lordships Dioceffe, as lawe thought conuenient for that purpose; vvhich our request and

The letters of
the Magistrates
of the towne
of Stamforde
to the byshop
for his allowance
concerning the Fast.

G. iij.

deter-

A Caneat for Parsons Howlet,

determination was misreported of to the Lorde Treasurer our especiall and very good Lord, vvhervpon by his Lordships letters of the second of this moneth, he required & aduised vs, that the said intended exercise for some considerations should be stayed and forborne, vvhervpon vve haue made staye of it hitherto. So it is nowe that vpon some fuller and more particuler declaration made to hys Lordship, by letters sent from M. Iohnson a preacher to his Lordship touching that matter, it hath pleased his Lordship by his letters of the 25. of this moneth, to graunt vs his good and fauourable allowance, to the hauing of the sayde exercise, and further hath aduertised vs in the same letter, to beseech your good Lordship of your direction & consent therevnto, to the vvhich purpose he hath sent a letter to your Lordship, included with a letter sent to me, and my brethren the Comburgesses of this towne, vvhich letter vve sende vnto your good L. by this bearer, most humbly beseeching you to graunt vs your good furtheraunce in this our request, vvhich vve humbly and ioynly make to your good Lordship, vvhcreof vve nothing doubt, considering your great godly zeale and care to the aduancement and furtheraunce of Gods glory. And thus humbly beseeching your Lordships fauourable answer by this bearer, vve most humbly take our leaue. Stamford this 30. of Iuly. 1580.

Your Lordships humble Orators the
Alderman and Comburgesses of the
Borough & Towne of Stamford. &c.

To these letters and by occasion of the others, the
Bishop

Bishop gaue his consent, and returned in effect this
answere, gathered out of his letters by M. Francis
Harington Recorder there.

The superscription.

To my very louing friends, the Alderman and
Comburgeffes of Stamford, deliuer this.

THE order that I do thinke good of is this, that
you of the towne of Stamford, by conference
with your Preacher M. Hanson, should agree vpon
some day or dayes, vtherin you vvil vse that godly
exercise of preaching & fasting, without the con-
fluence of other strangers that appertene not vnto
your town. And that M. Hanson on the Sunday be-
fore the day appoynted, do in a Sermon exhort the
people earnestly to prepare theselues to so conue-
nient & godly an exercise, & that on the day it selfe
there be two sermons, one preached by M. Hanson,
and another by M. Luely, the residue of the time, ei-
ther before, betwene, or after the Sermons, you may
bestow eyther in open or priuate prayer, or in con-
tribution to the poore, in such sort as you shall thinke
conuenient. This maner I thinke in my iudgement
sufficient, neither would I wish you to do it other-
wise, for I know, and haue signification given me al-
ready that it vvil be very offensiue, & breede more
inconuenience then I vould gladly haue come to
passe. These my letters I pray you keepe, for the
maner of my allowace, if the matter hereafter come
in controuersie. Thus fare you hartly vwell.

The summe of
the byshops
answer to the
town agayne.

Your very louing friend,

Thomas Lincoll.

G iij.

Hereby

A Caneat for Parsons Howlet,

Hereby may plainly appeare the shamelesse lye of this staring Owle, that blushed not in the eares of her maiestie to vvhoope, that this exercise vvvas kepte flatly against the Bythops will, that the preachers disobediently stepte vp in the pulpit, and vttered such sedicious propositions, as he and his informing scribe haue patched together, as farre from all coulour of truth, as any of the rest, to the slander, not onely of those godly and learned preachers, but also of the magistrates, and vvhole corporation of that town, vvho did nothing, but according as they were directed by aucthority, sauing onely that M. Johnson preached in the second place, in steede of him that vvvas appointed by the byshop, he vpon some occasion failing (as there may fall out in such a case many occasions) M Johnson being notwithstanding requested of the magistrates there: both by letters at the first & at that instant, & that after the viewing of his license: and as for M. Liuely the first preacher, let him be heard, as able to speake for himselfe in this matter.

Richard Liuely minister in Market Deeping and first preacher in the publique fast at Stamford, to Iohn Howlets accusation, answereth as followeth.

IT is not without great cause, that Saint Paule in his first Epistle to Timoth. cap. 5. 19. setteth down this rule, and leaueth the same as a staied order in the Church, that againste an Elder no accusation should be admitted, but vnder the testimony of two or three witnesses: he did well consider, that the mini-

minister being stained, his doctrine is in hazard, and the Gospell thereby like to receiue some wounde. Therefore he woulde not that the minister without true prooffe should be condemned, but rather iudicially called, and heard to aunswere for himselfe, Again, as nothing more hindereth or plucketh down the kingdome of Satan, and setteth vp the kingdome of Christ, then the worde and Gospel, and the comfortable preaching thereof: So there is nothing vvherein he is more diligente, then to accuse and slander, to deface and depraue the Preachers of the worde, as the readiest meane to hinder the credite and course of the Gospell, to retaine the wicked in their infidelity, and so to holde the worlde (as it were) in his clawes. That this hath bene the practise of Satan from time to time, not onely by his ovne vncleane mouth, but other convenient instrumentes for that, to forge accusations and slanders, to carrye and recarrye misreportes, especially agaynst the ministers, experience of all ages, and examples in Scriptures doe plentifully recorde, He moued Corah, Dathan, and Abyram, to accuse and slander Moses and Aaron in the open face of the congregation, he procured the Priests and false Prophetes to accuse Jeremy, and Amaziah to accuse Amos, he inueigled the Scribes and Pharises to slander Christe himselfe, hee stirred vp the eloquent Orator Tertullus to accuse Paule. So it is a fruite of the Gospell till this day, to be subiect to captious enemies, and the preachers thereof to the persecution of perillous tongues, vvhich no doubt were able to discourage vs from oure duties, and wounde vs to the very heartes: if yve had not that
good

A Caueat for Parsons Howlet,

good shield left vs, Mat. 5. *Blessed are you, when men shall speake all manner of euill sayings against you.*

Now Sir, if you bee founde in the rable of these accusers, and youre accusations, though in manye vwoordes, yet most of them vntrue, then vvith what Spirite you vvere led in penning these things, your conscience will tell you, euen vvith the Spirit of him vvho as a liar, from the beginning, and the father of the same thing. And all men may easily coniecture that malice in your heart exiled truth from youre tongue, and bashfulnesse from your countenance. For if to report a lye to a meaner person, hath bene euermore counted shame and dishonesty; Then so malepertly to insinuate suche manifest vntruthes into the eares of a prince, yea of so wise, godly, and vertuous a Prince, because you vvould do the greater hurte, I doubt not but it shall purchase to your selfe perpetuall discredit and infamie.

You lay to our charge the odious crime of disobedience, and contempt of lawes and magistrates, and this you seeme to proue, partly by our actes as violent rushing vp into the pulpit being forbidden, partly, by certeine propositions of doctrine published at the generall fast in Stamford as you are informed by a minister there present.

Now howv greatly your minister that gratified you vvith these newes did therein abuse you, and consequently you abuse others, you shal soone perceiue. First, concerning the note of disobedience, I say, that the Alderman of Stamforde, vvho representeth the Queenes person in that towne, vvith the other comburgettes, by one assent and consent, and by earnest suite requested mee to assist that
good

good worke, my ordinary, which is my L. Byshop of Lincoln, by his letters bearing date the fifth day of August did nominate, and by speciall name appoint me to that purpose, to occupy the place that day: Therefore, being by the alderman and his brethren requested, and by the Byshop appoynted, and neuer after had, nor heard of any restraint or countermaund, nor any inckling tending to that purpose, what truth can be in your assertion, that I would not obey? my charge lieth not in that place and therefore no cause why I shoulde intrude my selfe against authority.

Concerning youre foure propositions of Doctrine inferred as it seemeth altogether from the Prophete Ionas, hath not so muche as any face of truth, seeing my text vvas in the prophely of Esay. Vppon these Articles as false premisses, you grounde a moste vvicked conclusion, that vvee vvoulde haue no ruler nor gouernour at all. Notvvithstanding I doubt not to approue my loyalty to my Prince, and my good affection tovvardes magistrates vvell ynough, howvsoeuer you dare so maliciously misreport it.

In that place, and not long time before, I pronounced, that neyther City nor Kingdome, nor Societie of men vvas able to endure, but by the benefite of good and vvholesome Lawes, and that Lawes were nothing vvorth, vnlesse there should be Magistrates to execute the same, for *Lex est mutus Magistratus, Magistratus autem est lex loquens*. The lawe is a dumbe Magistrate, but the Magistrate is a speakinge lawe.

In a Sermon
vpon the seuē
teenth of No-
uember, Anno
1579.

I decla-

A Caueat for Parsons Howlet,

I declared openly that by them vve enioye our landes,liuings,goods, and possessions in safety: that by them our controuerfies are decyded,& the vveakest,vvhich els vv ere like to go to the vualles,by this meanes godly defended. And therefore the sunne in his brightnes not more needefull for the increase of the fruites of the earth, nor meate and drinke for the sustentation of this our nature, then the vse of good and godly magistrates in euery cōmon vv elth. As occasion then required,I styrr ed vp the peoples heartes to thankfulness to God, for the happie and peaceable gouernment of this Realme. All vv hich may argue how farre I am,from suche Anabaptistickall opinion of vv ishing no ruler or gouernour at al.

At that instant time of the generall Fast,I made prayer my selfe, and exhorted the people to pray as vv ell for her Highnes,as her most honorable Counsell,and all other the Nobilitie of this Realme , all Iudges,Iustices,and ciuill Magistrates,and by special vv ords for her Maiesties preseruatiō, agaynst all trayterous practises eyther of domesticall or forreyn enemies, for the multiplying of her dayes and yeres, in abundance of peace and godly lyfe, & for the continuance of her and the Gospell,if it vv ere his good vv ill and pleasure, euen to the days of Methushelah. And can any man thinke that in the turning of a hande,out of one fountayne should flowe swete vv ater and souvre also. first to shew honest and hartie affection to Magistrates, and immediatly to breath out hatred and contempt of Magistrates, to make a diuorfe betvv een my vv ords and my heart, to vv ishe there should be no ruler or gouernour at all?

No

No it is you and your sect of stifnecked Papistes, that pinch at Magistrates, vvhile you exempt your selues from lawfull obedience, you knowe vvhoground them selues vpon that saying of the Psalme, *Noli tangere vñlos meos*, *Touche not mine annoynted*, doe vvest this and suche like places, & retche them as Shomakers do their lether, to serue your purpose for the Popes shauelings. A learned father consulting your vanitie, sayth, you might aswell make a syllogisme of *Quem terra pontus*, to proue of nothing something.

Iatimer in
Serm. habit.
Stamford.

VWhere you are pressed, vwith the authoritie of S. Paule, Rom. 13. Let euery soule submit himself to the authoritie of the higher powers, you knowe vvhoshift of the matter vwith this gloze, *Omnis anima secularis, non item spiritualis*, *Euery secular soule, and not euery spirituall soule*. But Chrytostome confuteth your saying, *Omnis anima siue Propheta, siue Apostolus, siue Euangelista*, *Euery soule whether he be Prophet, or whether he be an Apostle, or Euangelist*. But this is beside my purpose. And therefore to returne to your propositions, albeit by charitable instruction they might be mitigated, from that rigour that you vvould enforce vpon them, yet to do not onely that vvwhich is iust, but to do the same iustly, saythfully & truely, I say I neuer spake them, yea as surely as the Redeemer of the vvorld liueth, and I my selfe hope to be partaker of that redemption: so surely I neuer vttered the. How far they vv ere from my vvords, the vvhole company then present can testifie, how far from my hart, God himselfe doth know. And albeit my nay ought to be as good as your yea, & my flat deniall in mine owne defence, in good reason ought to counteruayle and preuayle

A Caueat for Parsons Howlet,

pretuile with your bare and naked affirmation, yet to put the matter out of all doubt, I haue craued the testimonies of such as did heare me, not of the simple, rude or ignoraunt, but of the better, the more learned sort, and such as be of good credite and calling in the common vvealth, as followeth.

WE the alderman & comburgeffes of Stamford knowing the premises whiche the saide Richard Liuely hath alledged to acquite himself of the abouesaid flaunder of disobedience, to be most true, haue thought good to ratifie the same by the subscription of our names as hereafter followeth.

John VVimbleby Alderman

VVillam Lacy Gent.

John Houghton Gent.

Reinold Harrison.

Richard Euely.

} Comburgeffes.

The true report of Iohn Hanson Bachelor of diuinity, and preacher in Stamford, concerning the sermons of Richard Liuely, and Robert Iohnson, at the generall fast in Stamford. 14. Sept. Anno. 1580.

I Iohn Hanson with great diligence writing and gathering the notes of the sayd sermons, and hauing examined & conferred the same with eight propositions of Iohn Howlet, premised, wherevvith he hath wrongfully charged the layd parties, do find no such wordes, nor like vvordes, but testifie, that they are vnnustly burdened therewith, and this I am ready, if neede be to verifie by othe.

By me Iohn Hanson.

The

and the rest of his darke broode.

The faithfull information of Robert Crosdale preacher, concerning the abovesayd sermons of M. Richard Liuely, and M. Roberte Johnson, at the generall fast in Stamforde. 14. Sept. Anno. 1580.

I Robert Crosdale, gathering the notes of the sayd Sermons, and conferring the same vwith the propositions vvhich are layde to their charge, doe stedfastly and truly affirme they haue great iniurye to be so vwrongfully accused, and to this I am ready to be sworn, if I shall be thereto ordinarily required.

By me Robert Crosdale

The testimonie also of the righte honourable, the Lord Zouch: M. Frauncis Harrington Recorder of Stamford, & M. Shepheard Archdeacon of Northamptonshire, concerning the saide sermons.

Touching the propositions set dovvne by Iohn Howlet, which (as hee sayth) vvere gathered at two sermons, by a Minister presēt at Stamford at a generall Fast. These are to certifie, that howsoever the minister youre informer, mistooke the matters by gathering and setting dovvne his notes, or for want of diligence or readinesse of his pen, or for want of memory, capacity, or vnderstanding, or howsoever, the said Iohn Howlet hath altered them to serue his purpose, the truth is so, that I am certainly informed, by some both of honorable & worshipful callings vvhich vvere then present, that he hath very much abused the prechers in this his report, by
set-

A Catech for Parsons Howlet,

setting downe that which they neuer vttered; and that in truth,ther was nothing then & there taught, which was not spoken with all loyall and dutifull obedience, and in good termes, and whiche mighte; without iust occasion of offence giuen, haue beene preached before any estate in this land, both for the matter and manner thereof.

And albeit it must needes be confessed, that both before & after the order was set downe, by the Lord Superintendente of the Diocesse (as you terme him) that sayde exercise was secretly vndermined, and some wayes crossed, by false intymations and vntrue suggestions, yet in the end it was reuerently and profitably kept, according to the true meaning which was permitted, prescribed and allowed in writing by the letters of the said superintendent, the proceeding herein vvas after this manner At the requeste of the Aldermen and Cemburgesses, not without some allowaunce from the righte Honourable the Lorde Treasurer, to whome the inheritance of that Borough apperteineith, vppon such good liking and allowvance as should thereof be made by the ordinary (to vvhome his honor vvrote about that matter) the exercise vvas helde and performed in suche sort, as nothing vvas taught corruptly, disorderly or seditiously, but the godly order set dovvne in that behalfe, by the right honourable the Lordes of her maiesties priuy Counsell, being first kept in euery point, for the more better edification of the people according to the Byshoppes letter, there vv ere two sermons preached by two such as vv ere lawfully & sufficiently allowed and aucthorised thereunto, one of the sayd preachers being earnestly entreated to preach

preach by the Magistrates and assistauntes of the Town, by occasion of the defect of one of the tyvo which vvas named in the Byshops letter, and this vvas thonly difference of the order obserued, from the order prescribed in the bishops letters.

Both the sermons vvere neither twelue nor ten houres long, nor yet much aboue five houres, which time vvas thought to bee little ynough for them, considering they had to discover and remoue the manifold corruptions and abuses of the popish and Pharisaicall fasting, and to teach the true order and ende of true Fast, with the doctrine of true prayer, and humbling of their soules and bodies by true repentance and newnesse of life, vvhich necessarily ought to accompany Christian fasting, as without the vvhich it is vnprofitable, which being done, there vvas a liberall contribution and collection made for the poore, and so the action vvas peaceably and profitably ended. And thus much briefly touching that matter.

Edward Touch.

Nicholas Shepheard

Francis Harrington Recorder
of Stamford.

The credible report of Tobie Houghton
of Cliffe in the County of Northhamp. Gentleman, for & concerning the summe and effect of the late Sermons of M. Richard Lively, and M. Robert Johnson preachers, at the late generall Fast at Stamford, the 14 of September. 1580 as followveth.

The Text of the sayd M. Lively being conteyned

H.

in

in Esa. 22. 12. 13. 14. 15. verses, vvherof I the sayde Tobie Houghton, vvrote the quantity of one sheet and a halfe of large paper in notes, gathered from the sayde preacher, out of his ovyne mouth, and by these presentes do iustifie, that the sayd M. Luelly is falsely and vniustly charged by Iohn Howlet in his late booke dedicated to the Queenes moste excellent maicesty.

And further, I am in like sort to cleare the sayde M. Iohnson of the sayd Howlets like slander against him. I hauing gathered out of his sermon at the said Fast, to the quantitie of one vvhole sheet of paper in notes as he spake them, his Text being the 2. of Ioel 12. 13. 14. 15. 16. verses.

And to conclude, I vvill by the grace of God, bee ready to iustifie, that they or eyther of them at that present, spake not anye of the articles objected agaynst them by the sayd Howlet, neither did they utter any manner of speache agaynst the good and godly gouernment of the estate of this our Realme of England. In vvitness vvhereof. I haue vvritten this same vvith mine ovyne hand, and set my name to the same, this xii. of February. 1580.

Tobie Houghton.

By these testimonies alleadged by mee, concerning the Fast of Stamford, it appeareth (I trust) sufficiently how vayne the accusation is, that these enemies of God, and of her highnes, haue made against those Godly and learned men the Preachers that preached there, against the vvhole Borough & Magistrates therof, and against my selfe vvho neuer was acquaynted

acquainted with the matter, neither had any dealing at that time or at any other aboute any suche thing. And now because I haue sufficiently discouered this vvhole trovp of papistes vnder Antichrist the Pope, to be enemies to our Lord & Captain Iesus Christ, to his religion, to our gracious Soueraigne for professing it, and to vs, as many as vnder her highnesse gracious gouernment hartily embrace it: it followeth that he hath seuered vs from them, to the ende vve should holde out his glory against them, and not be ashamed of his Crosse in the greatest persecutions they shall be able to laye vppon vs, and that yve should haue no fellowship vwith them. And therefore I moste humbly beseech her Maiestie vpon the knees of my heart, vvhome God hath aduanced to that high top of honour, to honour him, & to holde vs her subiects in al obedience vnder his scepter and gouernment (vvhich these enemies resist, by trayning their treason both against God the author of truth, and against her highnesse the maintainer of it;) that she vvil (in that same knowlege of the truth, whereof by the singuler goodnesse of God shee is made a partaker in a rich measure, and in that zeale, the Lord in mercy hath vvbrought in her gracious heart, agaynst all rusted Idolatry) goe cheerfully forward vwithout fainting, to the draweing on of all vs, her most dutifull and louing subiectes: vvherein as yve haue by Gods assistance pitched our stauces to stand fast, so yve fully perswade our selues of her gracious defence euen to the ende. It is no time now for vs to looke backe: All the boastinges and proude challenges in the vvorlde, of disputations and neuer trials, cannot draw vs to any suspence of the truth.

VVe are not ignorant of their great speech & proud
vyords: we know that Antichrist shal come with po-
wer, yea with lying signes & wonders: his bulke shall
be big, & his men shall appear as Giants as great as
euer were the Anakims and Goliath: yet we are not
by the grace of God, afraid of the. VVe haue had suf-
ficient triall of their weapons & armour, vve knowe
their standings & their studies, and euermore when
we haue craped with them, by the truth of God, we
haue ben to hard for the. A tast was giuen in the be-
ginning of her maiesties most happiraign, & since at
sundry times, at VVisbich of late: & this other day at
the Towre. And as euermore God hath knit vic-
torye vwith his truth, so hee giues shame and con-
fusion to falschood, vwith vwhat vvisedome of man
foeuer, vwith vwhat learning or pollicie it bee main-
teined. And therefore hauing by the grace of God
sounded the truth, vvee are fully determined to liue
and dye in it. And it is true, that as God and Satan
can not be serued together, so vve can not be faith-
full subiects to Elizabeth our Queene mainteining
Christe, if vvee serue Antichriste. VVee can not be
faithfull to her, if vve yeelde obedience to her eni-
mie, and a forreigne vsurper. And therefore as vvee
are made one vwith Christ our heade, & are sorted
and runded into his folde, as his Confederates, vn-
der the leading of our Christian Prince on earth:
vve meane by his assistance faithfully to fighte his
battels. Neither can they deceiue vs, though they
shoue in amongst vs, as long as they come in, vnder
this Antichristes slandered and condonation, bea-
ring the Markes both of false doctrine, proude Ty-
ranny and vicked life. Indeepe if they saygne to
bee

be vvith vs as friends, and yet craftily vndermine vs to coole vs and hinder vs, vvee maye for a time bee deceiued, but our discrier vvill at the length disco- uer them, and vvhen they are found out, oure eyes shall not spare them. They shall be vsed not as con- federates to him, vvwhich only the fathfull are: but as enemies, vvhom vve being commaunded to strike, vve dare not spare, neither reserue: horve goodly and fatte Oxen soeuer they bee, and vvhat good she vs soeuer they haue. VVe dare not trust neither the fawning & whining of these Curres in this time of their bondage & tying vp. The time vvas vvhen they vv ere lose, and then they played their partes, they shewed their kinde; and we knowe that there is no change, but by regeneratiō. Their snarling, their barking agaynst the trueth, their lying in vvaite, and continuall looking for aduantage, vvhen they maye crush vs, euen in this time, testifieth vvhat vve vv ere like to finde, if they had any power ouer vs. And thoughe in this tying of them vp, as VVolues they haue licked out hands whilest we fed them to traine the to humanity, yet lying lose, they wilbe the more fiercer against vs: God of his gracious goodnes keep vs out of their handes. And we giue him most hūble & hartly thanks, who in so exceeding mercy & won- derful patience, waiteth for our conuersion, euen ou- uercomming our sinne vvith his goodnesse, in pro- tecting and defending vs against the madnesse and rage of these open and deadly enemies. VVe hum- blye thanke him for defending this Realme, oure Queene, her Counsaillours, and all her people. For it is vvell knowne, and vve confesse it, that if he had looked vppon our vnthankfulnesse, vve should haue bene

bene as a pray vnto them and they would haue eaten vs vp aliue: he hath done it: not vnto vs, that is, not for our sakes, but vnto his owne name, that he may haue the glory of it. And surely, if we faint not, but go cheerefully forward in that glorious truth, in so rich mercy he hath called vs vnto, if we labor to approue our selues to him, giuing him a pure worship & seruice according to his own appointment & will, struing to sincerity and cleansing our churches from that popish filth, this man of sinn hath left behind him in the, if we giue him the honor of leading vs, & will bee ruled by his woord, renouncing mans wisdom, pollicie, and strength in the worke of our saluation, then shal wee not neede to feare, though these enemies be neuer so many or mighty: If God be vvith vs vvho can be against vs? Though their Parsons be taule and terrible, their furniture vvell appointed, their strength in the iudgement of men inuincible, their knowledge in martiall affairs equal vvith ours, their learning, vvealth, riches, and pollicie aboute ours, yet in the name of the Lord of hostes vve vvill not feare them: if God be in the midst of vs, compasse vs about & fight for vs, if vve be vnder his leading howe can they preuaile against vs? And surely cōfortable experiēce we haue had of his goodnesse these many late years in protecting this realm, so beset with enemies, our gracious prince by nature a vveake vvoman, and subiect to many infirmities, her counsellors exercised vvith many difficulties & hard tentations, her people giuen vp in peace, as commonly common people are in suche times, to followv their profitcs and pleasures: that God, I say, hath yet so mightily defended them, and enriched

vsall, with so many blessings both of this life, and of the life to come which are moste precious, vwhat other argument can it yeelde vnto vs, then of great encouragement? This shoulde euen encrease oure hope, and adde newe strength vnto vs, to make vs stande fast to our God: The truth is, that our pollicie and arme hath not wrought it, but our gracious God who hath kept continuall vwatch ouer vs, to the end vve should vualke in holy and dutifull obedience, in fear and trembling as in his presence: not that vve should be secure and carelesse, arming these enemies of ours, vvith our sinnes and transgressions against vs, but that vve should feare before his face, & trust in him, being armed vvith the righteousness of Iesus Christ our head, which shal not only shroud vs from their fury, but from his ovvne vvrath and euerlasting damnation.

Thus muche I thought good, beeing specially dravne in by the aduersary to speak in the defence of Gods euerlasting trueth. If I giue any iust offence to the godly, by any slippe of humaine infirmitie, I craue pardon for it: but I protest beefore him, that knoweth the secretes of all heartes, that I haue not of any malice, sinister affection or desire of reuenge, vvritten any thing, but for & in the simple desee & maintenance of the trueth and to the end to discredit error and falschoode. And concerning one Howlet, vvhome I see me in my Epistle dedicatory to aym at, and since haue vnderstood that the name by all likelihood shoulde be counterfaite, and taken vppon, by one Parsons a runnagate Iesuiste: I am very sory for the wrong (if any be) that I haue done to Howlet, vvhom I supposed it to be. And I vvould
the

the vwilligiar crye him mercy for it, if the Lorde
vvoulde vouchsafe him an happy conuersion, from
that false religion of popery, which I vvill vndoub-
tedly pray for, vvith all my heart. The Lorde God
of all glorye, vvho is king of kinges, and Lorde of
Lordes, preserve our gracious Soueraine Queene
Elizabeth, and all her honourable counsellors, No-
bilitie, inferior officers and people, and so streng-
then them in the truth, as all may haue iudgement
to discern those thinges that differ, and in their se-
uerall callings knowve vvhat belongeth vnto their
speciall duties, that they may all detest popery, false
doctrine and heresie, and vvith the glorious profes-
sion of the truth, ioyne a sincere and godly conuer-
sation in life, & so hold out the glory of Christ their
heade, through the sanctification of his blessed

spirite, till they be gathered the vvay of

all flesh, and arriued at that

happy Hauen

of euer-

lasting rest, vvich hee
hath purchased.

Amen.

*I haue hated the Church
of the Malignant.*

FINIS.

